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OUR OPPORTUNITY AND RESPONSIBILITY TO THE IMMIGRANT.

BY MRS. J. E. DODDS, OMAHA, NEBR.

"He hath made of one blood all nations of men, for to dwell on the face of the earth." Acts 17:26.

IN THIS article there is no attempt to discuss social problems or legislative action in connection with the immigrant question. The solution of these deeper questions we leave for the masters of thought. This is just a simple appeal to Christian women at a time when there is great need for serious thought and loving sacrifice—an appeal to Christian women to awake to the greatest opportunity for Christian service that the Church in the Home Field has ever known.

It is a time of crisis in the affairs of our nation. It should be a time of renewed activity in the life of the Church. At this time we can serve our country in no better way than to embrace our opportunity and assume our responsibility to the immigrant. In our desire and enthusiasm to be patriotic—to serve our country in a time of national crisis—we may overlook one of the very best means of being patriotic—the teaching of those within our borders the fundamental truths and ideals of our nation.

We are anxious to guard America's

honor. We pride ourselves on being a superior nation. If we are a superior nation, is it not because we have guarded and upheld the ideals that are embodied in our religion—the ideals of freedom and justice taught in the Scriptures? Up until this time we have been regarded as an isolated nation. But we are entering upon a World War at the end of which, we feel sure, the isolation of any people will be impossible. We are fast coming to speak and think in world terms, and it has truly been said, "He does most to Christianize the world who does most to Christianize America."

Much has been said about the kind of people who shall be allowed to come to our country. We need not, at present, concern ourselves with that part of the problem. The immigrant is here in almost untold numbers even though the doors are now practically shut. There has been much discussion and some recent legislation as to how much education the immigrant must have, how much money he must have, and from what part of Europe he must come; but, methinks, it is not so much a change in the kind of immigrant that we need as a new attitude of mind and a change of heart on

the part of Christian people toward the immigrant—a willingness to judge them by the witness of history rather than by the lowest type of some group, or some individual case that may chance to come under our observation, for when we speak of America and what America stands for, we want to be understood as referring to the whole body of the people and not to a particular few.

The geographical isolation of America has, up to the present time, been a distinct advantage in holding the immigrant once he is within our borders. The distance has made it exceedingly difficult for him to come and go and, as a rule, he comes to stay. The great majority of the immigrants come expecting to make their home among us; and, whether we will or not, we are all neighbors to the immigrant, and are we not commanded to love our neighbors as ourselves? "In Jesus Christ there is neither Jew nor Greek, neither bond nor free"—they are all one in Him.

What to do with the immigrant should not be a problem; it should be considered an opportunity. The Church should seek to establish right relations between man and man, and she has within herself the only agency capable of solving the problems which grow out of this great mingling of human relations—the Gospel of Jesus Christ.

The immigrant is a social issue of interest to each one of us and of vital significance to our country. They need our help to work out their own salvation and their destiny in American life. There are many problems that the City governments as well as the Federal Government must work out, but more than civic aid they need Christian sympathy and fellowship, to help them in adjusting themselves to the new conditions and strange relations into which

they have come. They have many things to contribute that are of value to us. Let us at least seek to retain the good. We have, in large measure at least, failed as a Church and as individuals to embrace this opportunity for Christian service because we have said the responsibility is not ours. It has been turned over as the problem of the cities or the legislatures. These agencies, however, can not meet the responsibility without the aid of strong, sane, Christian service from the Church.

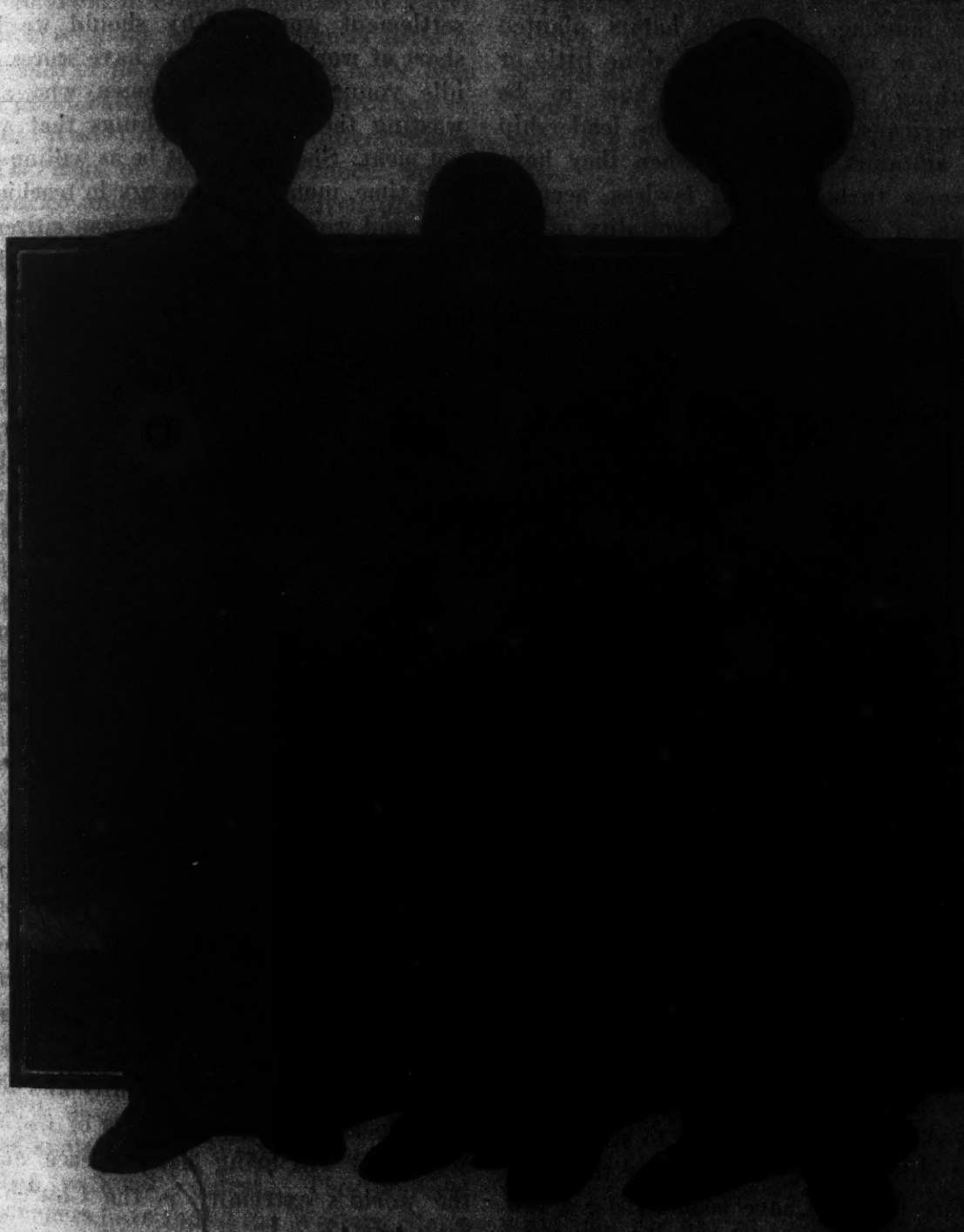
What is the mission of America in the world? To protect humanity against injustice, to help establish liberty and equality among all nations. We have entered a World War to protect these principles—the principles set forth in the Declaration of Independence, and prior to that, in the teachings of Jesus Christ, that all humanity is entitled to life, liberty and the pursuit of happiness. This should not apply to our nation alone. We are said to be "representative of the largest liberty, the purest Christianity, the highest civilization of any race on the globe." These things we hold in trust for mankind everywhere.

We call it patriotism to take up arms and march to war to defend our ideals. So it is; but is it more so than to teach these ideals to those within our borders. At present our minds are so confused trying to compare the immigrant of today with the immigrant of other days that we lose sight of the fact that the alien is still a man, a creature made in the image of God, a brother in Christ Jesus. There is a prevailing sentiment or prejudice among our good people that these people are not as good as we are. We see this sentiment manifested in the stores, in the shops, on the street cars and railroad trains. Bishop Lanes says

"We need to feel, as we have not before, a mission to the newcomers who have in them such elements of power and so great desire to take advantage of new opportunities in life—a cultivation of more neighborly kindness, more friendly

community life, getting closer together for the common good."

Those who have carefully studied this question agree in saying that the lack of intelligent distribution of our foreign population is to blame for much



THE SAKLEMIAN FAMILY.

Here is an endorsement of Americanism so clean cut and dramatic that it is worth a library full of books. Samuel G. Saklemian, of Newcastle, Pa., came to New York to meet his mother and brother from Armenia. See if you can tell from the countenance, dress and carriage of the two men, which was first introduced to the United States.

Photo, Courtesy of "The Nation's Business."

If not all the existing prejudice and injustice done the immigrant. The Outlook, 1912, says, "With a lack of foresight which has been criminal in its stupidity we have brought in small armies of men and women, ignorant of our language, laws and habits, planted them in isolated colonies, done little or nothing to show them how to be Americans, left them to the leadership of agitators, and then when they have become turbulent and lawless, accused them of violating the hospitality of the nation."

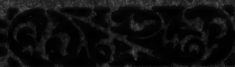
Legislation may regulate some of these evils, but the Church can overcome more, if her members will give themselves over to the power of patient love and sacrifice. Give love for hatred, sacrifice for selfishness. The root of the evil is in selfishness. There is no doubt but that the cure for these ills lies within the power of the Church. If she will recognize her opportunity, she may yet reap the "fruits of righteousness." In this great mass of souls coming to our shores there are tremendous possibilities for good or evil. Shall they be left the prey for all the forces of evil? The Church has money enough, brains enough, but is she willing to pay the price? While the Church has been thinking of her prosperity, her theologies, her self-culture, the Alien has taken us unawares.

We are overwhelmed by the task before us. If we have failed, it need not mean defeat. Today our doors are practically closed to the new immigrant. Now is the time for the Church to put her shoulder to the wheel, to strengthen and enlarge every activity for the work before us. We have been letting a few do the work at which we should all be

helping. There is much organized work, but great need of more. These centers must have the Church behind them. We are told that means frankly religious are most effective. We need more helpers in our city missions, more helpers in settlement work. Why should we be short of workers when we have scores of idle young men and women who are wasting their lives for things that are not meat. Should we not be as willing to give time, money and energy in teaching men and women to be American citizens—to fight what we are pleased to call the foe within, as to fight the foe without?

Some of the larger countries of South America are not only inviting immigrants but are making special provision for their comfort and convenience. The hotel for immigrants at Sao Paulo, Brazil, is an interesting establishment where thousands of families from Europe are welcomed annually and entertained free of charge for a time. The United States has long been the leader in bringing humanity to a high standard of liberty and freedom. Let us not lose our place as leaders just because it means sacrifice, perhaps only the giving up of some selfish ideal or vain luxury.

Let the Church be up and doing. Don't let the opportunity slip by unheeded. She should not only embrace this opportunity, but with renewed energy, with enlarged forces, be ready for the added responsibility which will undoubtedly come to her during this struggle for justice to humanity and for world peace. Only the ideals of Christ actualized will bring lasting peace, and the world's extremity is the Church's opportunity.



THE CONQUEST OF THE WEST COAST.

By MAX A. W. WILSON, MOUNT VERNON, WASH.

THE WEST Coast knows very little about conquest. It has never been conquered in either a military or a civil or a religious sense. It knows little of armies or navies. There has never been a great battle fought on land or sea on the West Coast of the United States. The flags of England, France, Spain, Mexico and Russia have given place to the Stars and Stripes without the presence of either a conquering army or a victorious navy. The Indian wars which are recorded in the history of this country have been really very small affairs, never involving more than a few hundred men and they not the trained warriors of a conqueror, but the home guards of the settlers. God has kept this great empire free from the sound and sight of great bodies of armed men and the prophecy which inheres in the name of the ocean which laps our shores. His providence has so far fulfilled. Armoured ships have never fought for supremacy on the Pacific shores of the United States nor has the invader anchored his transports in her harbors. May that time never come.

The West Coast knows as little about civil conquest as it does about military conquest. Everybody knows what the Southern states will do in a political contest and most of the states in the Eastern part of the country have well established political traditions from which there is rare divergence. But no one knows what a Western state will do in a national contest. The political managers have found the Western States very much like the Indian wards of these states—hard to keep on the reservation. It is hard to classify a state which will elect a Democrat as governor, a Progress-

sive as congressman and an almost solid Republican legislature. It is hard to tell what a state will do which has been carried by three different political parties in three successive national elections. The unshackled, independent voter is a large and luminous reality out here.

The West Coast is unconquered industrially, and sometimes it seems that it never will be conquered. This is a strangely new old land in which we Western people live. Twenty-five years before Hendrick Hudson discovered New York harbor and Delaware bay, Sir Francis Drake sailed into the entrance of Puget Sound. I live on the shores of Puget Sound in a city which has every civilized comfort that marks the cities of the Eastern states. But in half a day's travel I can easily reach the edge of lands that are so little known that they have never been surveyed. Three hundred and seventy-five years ago the first Eastern tourist went into raptures over the climate of California. The city of San Diego is ten years older than the city of Pittsburgh. But in spite of prior discovery and early settlement the West Coast has not had a tithe of the development of the East Coast. Distance from Europe more than counter-balanced the allurement of the sunset slope and the richness of mines and forests and soil. Indeed the very hugeness of the treasure retarded the development of our resources. Forest and mine, water power and productivity are on such a gigantic scale that the day of individualism had to pass and the age of combined capital had to come before the industrial conquest of the West Coast could be attempted. By a divinely appointed

isolation God has kept this land of glorious richness that the multiplying millions of His children might be clothed and fed and sheltered.

And so much has been accomplished that we know that this land is not industrially unconquerable. We are no longer separated from the centers of population by five or six months of dangerous and exhausting travel. It is now a pleasure trip of as many days, restful and invigorating joy. The great

have stood by the letter of your text but you have gone far afield from the intention of those who assigned your subject; you were expected to speak of the spiritual conquest of the West Coast. But I really have not digressed unduly. The spiritual conquest of this country is inseparably linked with its civil and industrial conquest. If the flag of Russia had not been lowered from Northern California and Alaska, if the flags of Spain and France and England and



THE GREAT NORTHWEST No. 1.

THE FORESTS OF WASHINGTON.

Making ready for the coming of the United Presbyterian families who will remain.

rivers have been bridged. The great ranges have been tunneled; the great peaks have been scaled; the great forests have begun to yield their treasures. Irrigation has already reclaimed regal dominions from barrenness. The time is drawing near when the industrial conquest of the West will be an accomplished fact and the population of the sunset slope will be as dense as that of the Atlantic seaboard.

I think I hear some one say, "You

Mexico had not been replaced by Our Glory, the problem that faces the Church of Christ would be vastly different from what it is today. To say the very least, the Greek and the Roman Churches would be the dominant factors and Protestantism would be fighting for a foothold. Mexico, South America and Siberia, all of which are treasure lands comparable with this rich territory, will furnish you a counterpart both in industrial and spiritual development.

those lands the problem of the Church is how to deal with backward and debased populations, industrially deficient and spiritually tyrannised peoples. Here the problem is how the Church can keep up with the march of progress in things mental and material.

We must not forget in a consideration of the conquest of the West that it does not involve a conflict with paganism or any great world religion. Christianity has no rivals to combat. The contest is

one against materialism and indifference. The conquest of the West for Christ does not therefore involve the methods that were employed in the conquest of England or Germany for Christ. It is amazing and amusing to read of the missionary methods of that mediæval time. Wherever he went, the evangelist of that time was extraordinarily and unapologetically aggressive. The typical act of the missionary here to our forefathers is that he goes and burns down

months ago that God would destroy both the material property of the community in which he was preaching and the men and women who fostered it; that every train for a week should be loaded with coffins and every minister of Christ made busy night and day with funerals. It shocked the conscience of the community quite perceptibly but it did not commend the Gospel of Jesus Christ.

Not the mediaeval but the Apostolic method of missionary activity is needed for the conquest of the West. We are all familiar with Paul's plan of operation but we oftentimes fail to operate according to that plan. He chose strategic positions and developed strong congregations at these points, assured that Christian influence must inevitably radiate from them in all directions. Too frequently have we dissipated our energies in occupying numerous small fields instead of developing a few strong congregations. And not less frequently have we seemingly forgotten that there is such a thing as a strategical situation in spiritual as well as in military conquest.

Statesmenlike men in the office of Synodical Superintendent of Missions are guiding us better now than in days gone by when the chief consideration in founding a new congregation was the presence in that locality of a few members of our denominational affiliation. It has taken us a long time to learn that which the Roman Church has practiced for decades. In 1883 a large tract of land was purchased for the building of a Roman Catholic cathedral on one of the best sites in one of the new Dakota towns, a hill plateau looking down on terraced bluffs of the Missouri river with the stream coursing in full view for miles through an uninhabited valley. A sign board was erected publically an-

nouncing that a cathedral would be erected here and that a bishop would make it his headquarters, although there were not enough Roman Catholics at that time in the community to make a choir. When questioned about it, the agent of that church said that a map of this country was kept in the vatican at Rome and that the strategic points of the rapidly developing regions of the West were known to the eye of every responsible agent of the Roman Catholic Church. Protestantism might well follow the pattern set by Rome: for it is the Apostolic method.

Another thing that is needed for the conquest of the West is men, both ministers and laymen, of that Apostolic mould that they will go West to live and to die in the service of Christ. The migratory instinct has been the curse of the West in the Church as in everything else. People come with no settled purpose either to save or to serve, without definite intention either as to home building or church building, but with the expectation that after a few years they will return to the old home in the East. Ministers do that as well as other people. They seek a year or two of experience but have no thought of a definite place in the conquest of a kingdom. The result is that many a struggling congregation struggles because of a procession of stated supplies which would have prospered under the cumulative influence of a settled pastor. And like priest, like people. The discouraging, disheartening indifference so often spoken of as characteristic of the West is due not to non-professors but to professed Christians who feeling no permanent residence in the West feel no responsibility for the conquest of the West for Christ. I am speaking from experience when I say that this is the

greatest hindrance to the Kingdom in this country. "The good seed are the children of the Kingdom," but harvest producing seed must be prepared to take root in the ground and die there.

Do not think I am pessimistic. I am not. I know the history of past days out here but I also see the new day. Men are beginning to come West with no intention of going East again. In fact a very large proportion of those who have

had that intention have not returned to the old homesteads. But the sense of having here no continuing city has nullified their Christian influence in many, very many, instances. This is the greatest country on earth. It is verily the center of the world. It is the modern edition of paradise. I know because I live here. And I expect to live here so long that I shall see wondrous advances in the conquest of the West Coast.

AN EDUCATIONAL SCHOOL BEYOND THE ROCKIES THE NEED OF OUR UNITED PRESBYTERIAN CHURCH

BY REV. W. A. SPAULDING, D. D., PUEBLA, WASH.

IT IS a matter of great personal interest to the writer of this article that our church is, apparently, waking up to the fact of the need, educationally, of our denomination upon the west coast.

As we have read history, the onward march of the religion of Jehovah, and of the church of Jesus Christ has ever been, if not dependent upon, at least co-ordinate with, the schools of learning.

We do not hear as much of the march of the schools as we do of the more spectacular movements of Israel, and of the new testament church. But we do have occasional mention made of the schools of the prophets; we hear wonder expressed, as to the learning of our Lord, without His having been a graduate of some recognized school. Reference is made to the Apostle Paul as one who had been brought up at the feet of Gamaliel. Evidently Gamaliel was the president of some notable Jewish college. Later historical facts, connected with the development of the Greek and Roman churches, show that schools had, at that time, a large place in the Christian religious life of the world. Augustine,

Boniface, Savinaria, Melancthon, Luther, Calvin, Knox, Wesley and scores of others more or less notable have been, and are yet, powers for righteousness because there were schools capable of producing such scholars.

The Christian fathers, who, on account of religious persecution, were driven into the new world to "Make a way in the wilderness," realized that this could not be accomplished without the necessary concomitant of the higher educational institutions that would impart Christian teaching to the generations of church folk. It was this thought that planted the schools that have grown into the old and honored colleges and universities of the New England and Eastern states. The church "Star of empire" moving Westward from the Atlantic seaboard carried this same idea with it, so that each denomination has found its denominational life invigorated, and its work established and perpetuated in particular localities proportionately, as it has planted and maintained schools for the higher education of its own young people.

Our church has not been behind the others in following this wise policy throughout the East and middle West of our own land. She has greatly augmented the policy, for wise reasons, in the mission fields of the foreign lands. The work among the colored people of the South has not been an exception, the only exception made in the church policy is when the church crossed the Rocky Mountains to the West.

In the early days of our church in the Northwest, Dr. W. G. M. Hays had the vision and, with the support received from people like minded with himself, established at Waitsburg, Washington, an Academy that did splendid work for a number of years, but not having the location to grow into a college, and the development of the high school supported by state taxation coming in and covering the local field, the work had to be abandoned and the property sold. The money derived from the sale of this property was, as late as 1912, appropriated by the General Assembly to one of the colleges east of the Rockies. Thus, by action of the highest authorities, we have been left without the semblance of a church school, being made wholly dependent, for the education of the children of the church, upon the colleges of other denominations, or upon non-denominational schools such as Reed College, of Portland, Oregon, or Leland Stanford, Jr., University, of California, or upon the several state Universities and schools of technical training. Furthermore our church is without an educational rallying center of any name; without a central meeting place of any sort for missionary or assembly gatherings, all of which has meant so much for the vitality of the church East, and for the loyalty of the men and women who are coming into

places of responsibility in the denomination.

The question that has been in the minds of some of us who have been longest on this frontier, and who, presumably, should be in a position to best know the situation, in this: Will the United Presbyterian Church be able to survive the handicap of a collegeless church in this far western field? Can she expect to make vigorous growth, and will she be able to raise up a loyal constituency of leaders for the coming years? The acknowledged wisdom of the church's educational policy in all the years of her history, together with the trend of things on the pacific coast field, must give a negative answer to these vital questions.

What then is to be done about it? Drift along as we have been doing, gaining a little here and losing some there and altogether not making any very appreciable dent in the religious situation of the Northwest? Or, shall we try and unite the forces of the whole church and find a way out? The latter unquestionably, if we are to maintain our denominational existence in this portion of the land.

Some years ago when the problems affecting the life of the Waitsburg Academy were being weighed, a suggestion was offered, with which the writer most heartily agreed, that an attempt be made to establish a college of our church at Spokane, Washington. There was at that time a clear field and a favorable opportunity. There were some funds to accrue from the Academy property which could have been used, any amount under two hundred and fifty thousand dollars would have been duplicated by the people of the city, there was no church school nearer than the Whitman College at Walla Walla.

more than two hundred miles away, yet there was not found any encouragement from the educational authorities East, and perfect unanimity was not found in the church circles in the West, so of course nothing came of it.

Later, a move was made to establish a school at Weiser, Idaho, which it was hoped might grow into a college. The location was not altogether ideal; conditions were not all that could be desired and, whether wise or not, the

Want of familiarity with local conditions in California prevent my speaking with authority of that part of our trans-rocky church. - ("Rocky," referring to the mountains, not to the church). Somewhat strangely, or is it strange? Statistics show that in the Pacific Northwest very little progress has been made since we gave up our school at Weisburg. For the last three years we have sustained a net loss in the synod of The Columbia. - A few years ago we led the



MOUNT BAKER, CASCADE RANGE, WASHINGTON.

An Altar to Purity and Silence.

movement was thwarted. Today the Spokane field is occupied by the Lutherans, the Presbyterians and the Disciples. We have reason to believe that none of these would have entered the field had we gone in at the time proposed. Developments in Idaho have made that a less desirable place than when first suggested. So the question remains: What can be done educationally, to save our Western church? For some of us believe that it is a question vital to our denominational existence in that locality.

church in percentage of increase by profession. I would not say that this is all because we have no church school, no rallying place for the people, where ministers and members may come and gather inspiration for the grind at home, and where young people may come together from all parts to "show each the countenance of his friend," and United Presbyterian denominational enthusiasm; but if I read history aright, I must say that if we as a denomination are to gather up and hold together

loss which we have sustained in membership, contributions and congregations the past three years, and then go on to a permanency of growth, we must devise some means whereby we can crystallize the forces that naturally belong to us, but which now are scattered in various schools, and in no schools throughout the country, largely because we have no place of our own inviting them.

We are told, that unfortunately, we have no one center where the United Presbyterian Church is the dominant factor and therefore no place to locate our work. Was New Wilmington a dominating center of our kind when Westminster was established there? Was Monmouth or Tarkio or New Concord or Sterling such a center? Has not the college, rather, gathered round it the forces and the families that have made the place a center for United Presbyterianism?—And, is the time past for a repetition of the same thing to prevail on the Pacific coast?

True, we have been so tardy in our movements that what we have considered strategic points have been occupied, or made impracticable by the occupancy of places in the near neighborhood. The Presbyterian college at Caldwell, stands in the very center of our group of Idaho churches. The Presbyterian College of Albany, Oregon, has that center of our church. But who knows, possibly if we had the money we could buy them out, as the Presbyterians now have almost more than they can maintain in this region. You may call that a dream of mine. Spokane is no longer to be thought of. Tacoma, Seattle, Portland, where we have considerable church strength are all occupied with religious and state schools, so that it looks almost like a "Lock-out." Some people are saying, "Well, what is the difference, these

schools are giving as good, possibly better, training than we could do with the amount of money we would naturally have for such a church enterprise, which is true.

The technical training, especially in state schools, may be better than we could give. The moral training, especially in church colleges, may in many instances be as good as the best of ours. The spiritual and religious training, in some cases, can scarcely be excelled. But there can be for us no denominational loyalty maintained, there can be no united church spirit developed, there can be no out-going enthusiasm, arising from convocations, and inspirational gatherings of the people of our churches. Can you provide these things without a denominational college center? and, are not these things vital to our church life and growth? May not that be where our Western church is losing out?

In communicating with some of our people who know conditions in this Northwest territory we think that we know of a place where we have a church that will to a good degree meet requirements. It is a good town, alive and growing, a present population of about fifteen thousand, located well within reach of all the churches of the Synod, being on a main line of travel. It is in a community that gives promise of large development where in a few years there will be a great population for which this will be the chief city center. It is a hundred and fifty miles from any school that would be in any sense a competitor. If the church were ready to act, it would be worth while to investigate an opening such as this seems to be.

The plan of financing a college in these days is no small problem. As a rule a community such as I here speak of will do a considerable in the way of furnishing

ing grounds and an initial building, this I believe would be no exception. But money from other sources must be forthcoming in a seemingly perpetual stream, if the institution is to grow and keep pace with the demands made upon it. Our own institutions of standing are requiring more help today than ever before, and the encouraging feature is that they are receiving it. We may therefore reasonably conclude that if a college were established here on the coast with an income to give it proper efficiency from the beginning that it would continue to draw to itself the means necessary to keep it abreast of its natural growth.

However we are told that the time is past for us to establish a school in a small way and expect it to grow, that the essential is some man with his millions to endow it from the beginning as the Reed College of Portland or the Chicago University. But even so, if that is true, is it an impossibility? In these days of great fortunes might there not be found a man who, not willing to give largely to an old established school would nevertheless be glad of the opportunity of perpetuating his name and his power indefinitely by investing in an entirely new enterprise.

If it is found impracticable to have a full fledged college of our own, this other plan has been suggested. It may be worthy of serious consideration. It is to make Federated, or Partnership, or Annex arrangement with some established institution, and so have a recognized place for our church and its work in the school whereby, under the church dictation, and by the church support we could give instruction in Christian ethics, Bible study, Ecclesiastical History and other allied subjects as would give all the special training that a student would get in any of our col-

leges aside from the ordinary teaching common to all high grade institutions. That is to say, let the established school, whether state institution or not, furnish the scientific, mathematical, philosophical, or technical training of whatever sort and let the church department confine itself to ethical and religious lines of work. It would be necessary to choose an institution that would have, for our constituency, a central location, with facilities for convocations, for inspirational conventions, a school that would give the broad outlook which would fit the student for his chosen work in life. Then it would be the church's business to provide a department with such equipment as will give the student something that he could not get in any state or non-denominational school, possibly, not to be gotten outside one of our own denominational colleges.

It would not be politic at this stage to suggest a school with which we might make such an arrangement, although I think that I know more than one that would welcome such a proposition.

This plan, if feasible at all, would have the distinction of being somewhat novel. It would have something of the merit of a missionary propaganda. This annex would not in any sense be a theological seminary, or modern Bible institute. Nor would it stand related to the institution with which it would be connected as a law or medical department is related to our state universities. But some arrangement should be made whereby the students of the church annex, would, in every sense, be students of the college, and would receive college credits for certain work that would be done in the Church Annex, also the professors of the Annex would be members of the college faculty, and the whole business be recognized as a legitimate part of the col-

lege work, all of it, however, being elective. Something of this sort would be necessary to attract any appreciable number of our church young people to this particular school, of course a few very interested ones from devoted church families would come at all hazards.

Of course there would be problems, difficult to solve, particularly if the school chosen should be a state institution, working under state laws and regulations. But here is a problem to be met in any event. The atmosphere of a college has much to do with determining the character of the output of the school. If our Annex should be small, and uninfluential, as it would be for a time at least, it would not have much to do with determining the atmosphere of the school, and of course, could not have the same effect upon the church life of the Northwest as might be wrought by an

independent school, even though not large in numbers, but wholly under the church's Christian atmosphere. On the other hand what of the larger number of students to be found in the established institution with which our church annex would be connected? Would that more than compensate?

Whatever plan is adopted, something should be done, and done without delay, to provide rallying centers west of the Rockies, for California, Oregon, Idaho and Washington two such centers would not be excessive.

I am not a pessimist, could not be after working in the Northwest for twenty-seven years, but I do feel that we have an educational problem that must be solved by a mobilization of the whole church's forces, and that soon, if we are to hold our own and move forward to victory for Christ and the Church.

THE NEED OF MEN WHO WILL DEVOTE THEIR LIVES TO WORK IN THE NORTHWEST.

BY REV. M. E. DUNN, S. S. M., SYNOD OF THE COLUMBIA.

SOME MONTHS ago I requested each active pastor in the Synod of the Columbia to state some of the chief difficulties to be met in the establishment of our work in a new field, especially within the bounds of our own Synod. Every pastor made reply and their answers make very interesting and instructive reading. About sixty definite difficulties were mentioned. Some of them of a local character but many were more general and would be applicable, perhaps, in all parts of the church. The one difficulty mentioned by every pastor who had been in this synod for a number years was, "The need of men."

My sixteen years of experience in the

Northwest, as pastor, Presbyterial S. M. and now as S. S. M. have convinced me that the brethren are right. Give us the type of men adapted to Home Mission work and most of our other problems will be solved. I have never known a failure or a success in any mission which was not due in large measure to this cause. This does not mean that a minister is a failure if he has not succeeded in establishing a self-sustaining work in a given field. He may have been limited by an inadequate equipment or he may have been laboring in a field where there was no real need of another church. I hold that every man who is willing to undergo the laborious

expensive, and time-consuming process of preparation in order to be ordained to the ministry in the United Presbyterian denomination is entitled to, at least, these three things: first, a field in which success is possible; second, an adequate equipment; third, a salary large enough to enable him to take proper care of himself and family. Where these conditions prevail, assuming that the man has been called of God and therefore possesses all necessary spiritual qualifications, it is possible to establish a United Presbyterian congregation anywhere upon the American continent.

I feel sorry for the man of limited vision in these days. The man who cannot dream dreams and utter prophecies in such times as these is lacking in the spirit of the age in which he lives. That United Presbyterian who says there is no future for our church in the West must be living back in those days when the Scotch-Irish plague blinded the eyes of our leaders so that they were not able to apprehend the wonderful opportunities which had arisen in the middle west and the Pacific slope.

The need of men to devote their lives to work in the Northwest is more fundamental than denominationalism. This country undoubtedly can get along without any particular denomination, but no country can get along without the Kingdom of God. That denomination which most truly represents the spirit and life of the Kingdom of our God is the one that is most needed in this and every other new and growing community. It is not necessary that it should be the largest in membership but it is vitally important that it should be able to deliver a message from God. In the Summer of 1832 four Indian chiefs of the Nez Perce Tribe travelled from Washington to St. Louis, a distance of two

thousand miles, in search of the White Man's Book of Heaven. They returned without the Book but their visit, when it became known, touched the hearts of three young men who answered the call of the red man's soul for the white man's book of heaven. Lee, Whitman, and Spalding took possession of the Oregon country in the name of Christ and the Stars and Stripes. They introduced the first Bible, built the first church, founded the first school, established the first Christian home. Since then Bibles are here by the thousands, scores of great churches and cathedrals may be seen, schools and colleges and universities are flourishing; and many Christian homes may be visited, but with it all I doubt if there has ever existed a deeper and more imperative need of the White Man's Book of Heaven in the life of the people of the Pacific Northwest than right now.

A PLACE FOR THE UNITED PRESBYTERIAN CHURCH.

Problems more difficult than that of the Red Man have entered this new land. Believing as we do that the Gospel furnishes the only solution of the many present day questions, we are firm in the belief that our church is fitted in a peculiar manner to render a service of great value in every new and growing community. The one great outstanding distinctive of the United Presbyterian Church is her loyalty to the word of God. And because of that her pulpit is free, our ministers are at liberty to proclaim the whole truth, our congregations, most of them small, are composed of men and women who are willing to make sacrifices for the cause of Christ. If we were to measure the value of our denomination in the Northwest by numbers alone, then we would be compelled to admit that our mission here is small.

what doubtful. The same line of reasoning, however, would force the conclusion that our denomination is not needed in the world at all. By comparison with other church organizations we are small indeed, but as to spiritual vision, as to clear and emphatic declarations of saving truth, as to leadership in the application of the teachings of our Lord to the whole life of men and women, may we not take modest pride in our standing among the churches of today? A few months ago a noted evangelist, in my presence was introduced to a United Presbyterian elder who belonged to one of our small missions. Taking him by the hand, he turned to the dozen or more ministers and church officers standing about him and said, "Gentlemen, I want you to meet a man who not only sings the Psalms, but also loves his home and has worship therein, remembers the Sabbath, believes the Bible to be the Word of God, and may be counted upon always to do his part in every battle for righteousness." Will any one say that a church, consisting of a membership of such a type, is not needed in a new country? As long as we are to have separate church organizations I am in favor of establishing a United Presbyterian congregation in every growing community center under the Stars and Stripes. It would take a large increase in men and money to come any ways near the accomplishment of this ideal. If the men and the money were at hand, there is no human reason why we should not have, within the next ten years, thrice the number of missions and self-sustaining congregations that we now have in the territory covered by the Synod of the Columbia. One thing is absolutely certain, the population of this section will be trebled in that number of years.

Why should the United Presbyterian Church continue digging herself in at certain centers and leave unoccupied whole states, such as Montana, and great cities like St. Paul and Minneapolis? Why should our promising young men be encouraged to settle in some well established congregation while many of our missions are dying? In the great war I notice that the best leaders and bravest troops are given the most difficult tasks.

I speak from experience when I affirm that building up a United Presbyterian congregation back East is child's play as compared with doing the same thing in the Pacific Northwest. The forces of the kingdoms of this world are pressing hard upon our lines out here; they are taxing our strength and leadership to the limit of endurance. We need more men and we need the very best if we are to make any further progress. We have arrived at the point of development in our denomination where we must either call in our lines which have been flung far out from our main centers, or else we must give immediate attention to the strengthening of those lines. It will become increasingly difficult to maintain our present position unless there appears, very soon, some more hopeful signs of advance.

Just sixteen years ago this month I accepted an appointment to First Spokane which was then a Home Mission Station. I was in Pittsburgh arranging for my transportation. In the Book Room a brother took me by the hand and said, "I hear that you are going to Spokane." "Yes, we start next week." "Well, I would not take my family out there to live if they would give me the whole state of Washington." His reason was that "It is the most wicked place I have ever seen." We believed that God had



HOME MISSION SCENES IN NORTH AMERICA.

1. A Miner's Camp in Alaska.
2. Eskimo Women in Greenland.
3. A Supper at a City Mission.
4. North American Red Indian.
5. Missionaries Among the Mormons.
6. A Frontier Missionary in the West.
7. Among the Eskimos of Labrador.
8. Teaching the American Negroes.
9. Indian Rugmaker in the Southwest.
10. A Mountaineer's Cabin in Kentucky.

Courtesy Missionary Review of the World.



***IN THE HEART OF NEW YORK'S "LITTLE ITALY."**

An old Italian vegetable vender cleaning curled pepper grass at her stand on Spring Street near Elizabeth Street, New York City. The Italians are great vegetable eaters and most of the push cart vendors sell vegetables of all descriptions. (*Examples pointed out by legislators who wish to restrict immigration. Read article by Mrs. Dodds.)

chosen us for the task. We came. Sure enough, our eyes had never looked upon such wickedness, neither had we ever dreamed that such vices could be allowed to exist among civilized men and women. And what about our boys? Must their young eyes be permitted to behold such hideous sights. But now comes the bright side. Just a few weeks after our arrival Dr. F. E. Clark visited our city. In his message before a thousand C. E.'s this statement was made: "If I were a young man choosing a field in which to do Christian work

there are just two fields that appeal to me. One is the far off land of Korea, (he had just been around the world) and the other is the Pacific Northwest. In these fields, more than any where else, you have the great honor of laying the foundation upon which a new Christian civilization will be built." That message gave me hope, it put courage into my soul. And from that day till this, I have never regretted the day when I stood before the General Secretary of the Board of Home Missions and said, "Here am I, send me."

MORMONISM.

BY REV. JAMES S. MARTIN, D. D., GENERAL SUPERINTENDENT NATIONAL REFORM ASSOCIATION, PITTSBURGH, PA.

THIS SUBJECT has so many angles, so many contradictions; its outward pretensions are so different from much of its inward character; that no one article, in the space allotted to this, can be more than a sketch, covering a few of many points.

The most interesting and vital of the undisputed facts concerning Mormonism is its assumption that Smith, the prophet, is the living oracle of God; that when Smith speaks he delivers the Word of the Lord; that there is no earthly authority with rightful power to reverse or even review Smith's words and acts. With such a central point fixed, and with the knowledge that the whole system revolves around this central point as a globe on its axis, we get our starting point to follow out the many ramifications of this institution—which is a creed, fixed or movable according to one man's will; a great business, conducted under innumerable corporations, controlled by one man's greed; a political

machine, officered by one man's appointees; with a side line of whiskey-selling and a western imitation of the Mohammedan harem, in conjunction, as adjuncts of a church.

THE SYSTEM.

And second only in importance to this centralization of an assumed divine authority in one man, is the discipline to which the individual Mormon is subjected. Under one roof in Salt Lake City, the Mormon church has a card index system which shows the name of every Mormon in the world, with all the vital details of his life and circumstances; his antecedents, the date and place of his birth; to whom and when he was married; the number of his children; his business or profession; his approximate income; his services to the church; his politics; and his personal friendships. (For the women who is not the member of some living man's family the same record is kept). Thus the Mormon church can trace

man at an hour's notice all the influences of life. It can fix him within a circle through which he cannot break. It can press upon him from every point of the social compass. To violate the demand of the church is to break the whole circle of his life and throw his relations, his business, his hopes and even his family into chaos.

With such one man rulership, pretendedly speaking for God; and such disciplined and controlled following; we can realize the strength, the authority and the effectiveness of Mormonism, swaying more power for its bulk than any other human institution.

As illustrative of the authority and obedience, I heard a man talking about Mormon missionary service recently. He said: "The Mormon missionaries have applied for passports at our State Department to go to the warring countries of Europe. If those passports are refused the missionaries will still go. A Mormon missionary would swim the Atlantic on a cork but he would get to the field of his appointed labor. It is literally true that if the prophet told him to start across the Atlantic at a certain time, and he could get no ship, he would wade into the Atlantic and attempt to swim. That is what makes Mormonism so tremendously, so dangerously, strong. It is what makes the Mormon able to accomplish almost the impossible. They never stop. Many Christians pause in the face of what they think is an insurmountable obstacle. The Mormons never think any obstacle is insurmountable."

All the wonder that Christians express concerning the obedience by Mormons to the polygamous, or the political, or the commercial, or the personal mandate of the ruler, vanishes; when we understand that the Mormon believes that the

prophet speaks for God. Once accept that and all is easy. There are hundreds of thousands of Mormons who accept this in whole or in part. But I call attention to the most important fact in connection with the success of Mormon discipline. Where the individual's superstition gives out, his prudence begins. We do not act in this world usually from a single motive. It might be hard for the Mormon himself to draw the line between his superstition and his prudence. Certainly I cannot do it for him. But it has long been the comment of close observers that Mormonism has so surrounded its adherents and its allies that they could not escape its social requirements, even when they rejected its creed. A notable demonstration of this fact is found in the supineness, almost the obedience, of hundreds of thousands of non-Mormons in their attitude toward the Mormon power. Brigham Young used to say that "It is easier to feed the Indians than to fight them;" and Gentiles who dwell in Mormondom find it easier to gratify their ambitions in politics and business by feeding Mormonism than by fighting it. By "Gentiles" I mean all who are not Mormons. For out in Mormondom a Jew is a Gentile. Everybody is a Gentile who does not belong to the Mormon faith.

THEIR DOCTRINE

The Mormon books of doctrine make certain declarations and explications of Mormon beliefs. But in any study of Mormonism its printed word must take a secondary place. For the printed word may still remain and the prophet may by secret orders suspend it or abrogate it. In plain words the prophet of the Mormon church can make for his people and un-make the rules of human conduct at his pleasure. A thing becomes right if he says it is right. It is

wrong if he says it is wrong. No one may protest without being disobedient to God. The most startling single proof of this is found in the thoroughly authenticated episode in the Mormon tabernacle of about six years ago. It was fully stated in the pro-Mormon press of Salt Lake City at the time. Brigham H. Roberts from the pulpit had ventured to say that the church had committed some mistakes. The Mormon prophet Smith stood in his high pulpit immediately after Roberts had made this statement and "Roasted Roberts to a Finish." I am using the words of the Mormon commentators. The prophet declared that no living man except the prophet had any authority to say that the church had made mistakes. No other than the prophet had a right to criticize the prophets or question their words or actions. The right of review of their utterances and proceedings rested solely with God; and they themselves were intermediaries between God and humanity.

With a creed thus under his control, the Mormon prophet regulates polygamy according to his own notion without any regard to statute law and with utter disregard of church promises. The revelation commanding polygamy might even be taken from the books of Mormon doctrine. But the prophet's word as the living oracle of God, speaking the will of the Almighty day by day, would keep polygamy in full practice.

So with the teaching of treason. After The Crusade had made great headway in the United States, the Mormon prophet caused the omission of some of the treasonable teachings from the accepted books of the church and his priests cited the revised books as proof that the church did not inculcate disloyalty to civil government. But as I have shown, the Mormon doctrine is not the printed

page; it is the day by day utterance of the living oracle. And that utterance may be a whisper, unheard by the rest of the world, but passing through all the channels of the Mormon priesthood from the prophet himself down to the lowliest of his deacons.

The prophet has unexampled ways of reaching his following. In a preceding paragraph I have told of the careful record which is maintained by card index. But there are other methods of reaching the individual. Practically one in five of the total Mormon population is a holder of some part of the Mormon priesthood, either Aaronic or Melchisedec. The individual is thus in association with and under espionage of his fellow priests. Also every Mormon family is visited twice each month by the teachers; once by two male teachers, and on another occasion by two female teachers. In each case the most intimate inquisition is pursued. So that the affairs of every family, and the willingness of every family to obey the prophet, are constantly known to the superior priests. In any momentous case, the prophet himself reaches down for the information, and gets it.

THEIR BUSINESS METHOD

The Mormon prophet has built a trust in business that has so far been impregnable to financial assaults and absolutely immune from investigation by the government. As prophet of God, Joseph F. Smith is "Trustee in Trust" for all the property which has been accumulated by his people as stewards for God. Under his own control he has the trust property which was conferred by the government of the United States, as a trusteeship, at the time of the military suppression of the Mormon rebellion, 1890-1896. No one except himself or some one of his associates

is devoted to secrecy, knows the exact extent of this fund and its accretions. A magazine editor in New York told me that already the Mormon prophet had between \$300,000,000 and \$400,000,000 of quiet capital. In addition to the government trust fund, the Mormon prophet receives every year ten per cent. of the income of every faithful follower. Up to 1915, for eighty-five years, the Mormon prophet had refused to make public an accounting of any of his funds. It was held to be apostasy for any one of his followers to ask concerning the disposition of the tithes or the church funds in general. But in October of last year, the prophet made a pretended accounting of \$1,800,000 of his expenditures. In April, 1916, he made a pretended account of \$14,400,000 of his expenditures. The Crusade which is being waged by the National Reform Association and affiliated organizations drove the prophet to this showing; but there still remains a fabulous sum in his irresponsible and unresponding custody.

It is an extraordinary thing that the Mormon prophet can hold to all his pretence of a spiritual mission and still engage most of his time in all kinds of commerce, some of it bitter and cruel; some of it degrading; and all of it greedy.

The Mormon prophet sits as a director in approximately a score of corporations. He sits there as "Trustee" for the property interests of the Mormon god. All these corporations interlock. And beyond the sphere of activity of these immediate corporations is their sphere of influence; for, in their turn, they interlock with the other great business of the United States and the world.

A Mormon church corporation has a throttling advantage over any other operating in the same line of business

and in the same territory. Take two beet sugar companies for example. The Mormon sugar company pays about a dollar less per ton for beets than a Gentile sugar company over in Colorado. The Mormon church gets ten per cent. of the income of the Mormon farmer who raises the beets. And the Mormon church gets ten per cent. of the income of the Mormon jobber who handles the sugar in bulk. And the Mormon church gets ten per cent. of the income of the Mormon retailer who sells the sugar over the counter. And the Mormon church gets ten per cent. of the income of the Mormon consumer who buys the sugar. Can one doubt that the rest of the factories are obliged to let the Mormon church factories fix the prices? Can one doubt that the rest of the companies are glad to have combine with the Mormon church; to let its hierarchs into directorates and stock ownerships?

The Mormon prophet controls many banks. Take his Zion Savings Bank for instance. The thrifty Mormon deposits his savings in the bank, getting four per cent. interest. He pays back to the church ten per cent. of the total of this income. So the prophet really pays but three and six-tenths per cent. where any competitor would have to pay four. But this is not all. Every employee of the prophet's bank pays ten per cent. of his salary to the prophet's tithes. The Mormon who borrows the money for industrial or business enterprise pays the usual interest and ten per cent. of his own income as an additional profit to the prophet.

From the cradle to the grave, in his pleasures and in his travels, in his purchase of sacred ceremonial garments for death or wedding and in his purchase of whiskey, the Mormon patronizes the institutions which are controlled by the

prophet. And he pays ten per cent. of the income of his business to swell the ever-growing power of the prophet to control *all business*.

The Morgans and the Rockefellers and the Carnegies have some reputation as trust builders; but the Mormon prophet is the boss of all. For he makes his Mormon God the partner and chief stockholder in his trusts; he can silence criticism from within his institution by a threat of ecclesiastical displeasure and he can silence inquiry from without by the plea that attack upon his property is an attack upon a church.

THEIR POLITICAL INTRIGUE

The political plot of the Mormon church is carried forward with the accuracy and skill which might be expected from an institution possessing the characteristics heretofore described. I shall have space for the recital of only two points not sufficiently considered, it seems to me, by the casual observer of Mormonism.

The first is the complete impregnation of Mormon thought and utterance with the idea and word "persecution." From the beginning of the opposition to Joseph Smith's flamboyant and sometimes worse, claims and practices, the priests of the Mormon church taught that their sect was "persecuted" for righteousness sake and to this day, when every ordinary inducement might fail, the Mormon rushes to an aggressive assertion—an offensive defense—of what he deems Mormon right in order to withstand "persecution." Not one per cent. of the Mormon people probably believed for themselves that the Mormon apostle Smoot ought to go to the United States Senate. But when the rest of the country uttered the same sentiment, the ninety-nine per cent. of Mormons who were opposed to apostolic intervention

in politics, began to fight for it on the ground that the country was "persecuting" Mormons in opposing apostolic senatorships. This practically has become a mania with the Mormons. I have had many illustrations of it in my work for The Crusade. Young Mormon elders will come to the altar of a church where we are speaking and attempt to engage in an insolent controversy. If not permitted, they cry "persecution." If permitted, they soon go to the point where the self-respect of the congregation will no longer endure it; they are requested to keep silence; and they cry "persecution." I have seen the Mormon services in the tabernacle at Salt Lake City. I have heard Mormon diatribes against the Christian world. If I or any other Christian minister were to march down the aisle of the Mormon tabernacle and denounce the Mormon speakers, there would be a prompt and indignant expulsion. The Mormon church organs would never cease talking of the insolence and bad manners of the evangelical preachers of the world. In plain words, everything the Mormon prophet wants done becomes right and any opposition is "persecution." Animated by this feeling there is no limit to the impudence, the ambition and the success of the Mormon movement—as long as the rest of the world is foolish enough to be affected by the false cry "persecution."

And the second point is the ambition of the non-Mormon to hold civil office out in Mormondom. As long as he has that ambition, he will not resist the Mormon power by any means. When he offends the Mormon power by any word of criticism, he starts up the ambition, and when it is a Mormon who is the offender, the ambition is too much for him. Too much for him upon this point. The ambition

has steadfastly crushed out all spirit of revolt within the domain of its power.

Probably the whole case against Mormonism is summed up in a statement which seems to be verified by the observation of many thoughtful men: The Mormons owe their entire allegiance to their prophet. They owe none, except in a secondary sense, to God or the nation. What the prophet says of God,

that the Mormon accepts. What the prophet says of the nation, that the Mormon accepts. There is therefore neither reverence for God nor loyalty to the nation as original principles of individual Mormon faith and practice. These, the two things upon which the faith of individuals and nations most depends, the faithful Mormon holds in absolute subserviency to the shifting will of a shifty prophet.

HOME MISSION WORK AT ELLIS ISLAND.

By Mrs. W. M. NICHOL, BROOKLYN, N. Y.

HOME MISSION work takes over foreign mission work at Ellis Island, the door of our country where even since the war began hundreds and thousands of Christless people pour into our country every week.

It is not now a question of going, but the problem, what shall we do to save the foreigners whom God is sending to us? Shall we Christianize them or shall they paganize us? Efforts are being made, rather late, to Americanize our great alien population. Christianize our foreigners and the problem of Americanization will take care of itself.

Missionaries are employed to meet these people on their arrival at Ellis Island and besides help, advice and many acts of kindness to them sow in their hearts the seeds of the gospel which we trust later will bring forth fruit when they become a part of our citizenship.

We mention but one among these workers—Miss Frances, Presbyterian missionary. Miss Frances is a Bohemian, and also speaks Slovak, Polish, Ruthenian, Russian, Croatian, Servian, Slovenian, and Bulgarian languages; she is

quite fitted in this way for this work. In an article in the Home Mission Monthly, Miss Frances writes, that during the past year many hundreds of Italians and natives of the Balkans came to our country, also many Russian and Polish girls who had been employed on farms in Denmark and Norway. She writes of others arriving poorly clad and with no baggage, their ship having been struck by mines and their baggage lost.

"Already some of the fruits of the great world war have reached us—widows, orphans and the sweetest of children." The presence of these bring to us Christians grave questions with increased responsibility, or shall we consider it as a privilege to labor and pay for their evangelization? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "And if I be lifted up from the earth, will draw all men unto me."

The immigrants journey on to different parts of our country but many of them never get further than New York. Unfortunately they congregate in practically the slums of our city, which

a deteriorating effect upon them because of their surroundings and associates. How sad it is that those who have come seeking liberty, and wishing to better themselves are thus thrown into conditions which eventually degrade and make them a burden or menace to society instead of a help and blessing.

Mission work is being done throughout the city amidst some of these nationalities, the Italians in particular. In Franklin Avenue, Brooklyn, a vacated Presbyterian church is now occupied by Italians and ministered to by an Italian Rev. Mr. Testa, a very successful worker among his own people. In Fourth Avenue an Italian section of Brooklyn a flourishing missions is conducted by the Lafayette Avenue Presbyterian church. The well known church founded by the late Dr. Theodore Cuyler. And so throughout the greater city of New York like missions are established for

the bringing of these people into the saving knowledge of Jesus Christ.

It was our privilege to attend an Italian wedding in a large Italian mission in upper New York. It was conducted in regular Italian style. One of our ministers was invited to preach a sermon of some thirty or forty minutes. Singing was conducted as in a regular church service. The Italian minister performed a somewhat long wedding ceremony, after which Italian sweets were served to the large congregation composed of Italian and a few American guests. The gay colors of the women's dresses added to the brilliancy of the occasion.

That the work among these various races may be successfully carried on we should have trained missionaries of their own nationality. True, men like Dr. Steiner, advocate this being done in English, which is proper for the young



SETTLEMENT WORK IN NEW YORK CITY.

A room in the University House where home lessons may be studied. Any one who comes with the tenement house commission will realize how this is appreciated by the tenants who in "make good" is taking.

people and children, but many of the parents and older ones learn English so imperfectly there is a necessity to give them the gospel in their own tongue. A very important source of meeting this need is found in the Bible Schools of Dr. W. W. Whitt, once Professor in our Xenia Theological Seminary, whose Bible lectures have been given not only throughout our own country but in different parts of the world: Korea, Japan, China, India and Egypt.

He has established a Foreign Department in his Bible School with an Italian minister at its head. They prepare workers who go out to all parts of this great city and to many other cities of our country, where there are foreign residents.

The Italians are more open to the reception of the gospel than any other class of immigrants. Many of them having practically renounced the Roman Catholic church.

It is interesting to notice that an immigrant who can read the Bible stands a good chance of passing the "literary test" provided for by the new immigration law. The reading matter for the test is to be taken from that book. "This is not because the Bible is considered a sacred book by many people," says a Department of Labor bulletin, "but because it is now the only book printed in virtually every tongue."

Since the world war began New York has become the largest city in the world. It contains more of foreign birth than American. Great streams of influence go out not only to our own country but to all parts of the world. We desire the great influence to be Christward. May we as co-laborers with God hasten the day when New York will be a great evangelizing center and not simply a money center.

REPLY OF NEGRO WOMANHOOD TO THE TWENTIETH CENTURY CHALLENGE

BY MRS. MAUD BOOTH COTTON, HENDERSON NORMAL INSTITUTE, HENDERSON, N. C.

I BELIEVE that every individual, race and nation has its own message for the world.

Sentinel like, I fancy the spirit of the century standing at its portals, halting each with a *quo vadis*; demanding of each a *raison d'être* and, in case of failure to give a satisfactory reply, banishing each into the land of the forgotten.

I suppose we have all read those thoughtful lines of Geyruthers', "To be a Negro in a time like this," and they have set me thinking how, in all time, it has been a little more difficult to be a Negro woman than a Negro man thus

on the query as to how Negro womanhood has answered the challenge of the age.

The Negro woman is working out her own peculiar problems. She realizes none better, that a race never rises higher than its womanhood, and recognizes as not the least of her problems the fact that upon her, largely, rests the fate of our race.

These are some of the things that I hear her say to her children, and to the generation. I will be pure! Bound and sold during the days of slavery as an animal for her physical perfection.

—degraded till she fairly loathed herself, she handed to the next generation a physically beautiful womanhood which shamelessly held itself for the highest bidder. Notwithstanding this handicap, notwithstanding the fact that there has been little—O so little—to encourage her through these trying years! our own men too often have taken us as a joke; white men are still looking at us with appraising eyes; and I fear one of the leading

life. The dreaded divorce germ which has fastened upon our body, politics has done less of its dastardly work in the South than in many other sections of our country. In a certain city in a Western State the divorce rate is 2.37 for every seven marriages, and for the entire state it is three out of every ten. I thank God that most of our imitative people live in the South and probably will, until, we have a chance to develop the home life opening out before us so beautifully. We are teaching our girls the value of the gospel of Eugenics, and in the future there will be fewer careworn and rickety children among us. Yes, we are saying, "I will be pure!"

"I will have patience!" But you say the night has been so long. The dawn has but begun. We have studied long and hard in the God-sent schools of the South; have been endowed in many of the leading schools of the North; our starved minds have partaken eagerly of the mental food served us. We have striven hard with all the power that within us lies, for the outer and inner graces of true womanhood, shall we never feel the touch of sympathetic hands, nor hear the sympathetic voice of others saying, "We believe in you, go on."

Please pardon a personal experience. A year or two ago, I was hastily summoned from Ohio to Michigan, in order to reach my destination in time, I had to spend the night in Toledo, Ohio. Taking the advice printed all over the walls of the station, I telephoned the Y. W. C. A. Home, arranged with the person in charge for a room and, turning from the booth where, prompted by past experience, it seemed to me, I should find a woman, I said, "I am a colored woman; will you make any difference?"

"O!" said the voice from the

MRS. J. A. COTTON

Henderson Normal School, Henderson, N. C.

women writers of the day, in an article in one of the leading magazines, voiced the sentiment of many of our white sisters when she called us "yellow Jabez-bella." In spite of all these things there has risen a womanhood which has longed for and attained honest wifehood, and clean and happy motherhood. Hopelessly doomed is the people that does not realize that the very capstone of its being lies in the cleanliness of its home

end of the line, "yes, that makes a difference," and she could think of no place to send me. It was mid-night and raining, so I turned back to a night of discomfort in the noisy crowded station, smiling cynically over the words "Christian Association." But as the darkness merged into the dawn, it all seemed to slip away, and I saw a crowded little inn to which came two weary strangers, and then the face of a little child, "who came unto His own and His own received Him not," because forsooth, there was "no place for them in the inn." And I seemed to hear a voice saying, "They persecuted Me, they will also persecute you, the servant is not greater than his lord." And I could exclaim, "I will have patience."

I will have faith! What in the face of the shooting, killing and burning of the man, women and even children of the race; the brutal injustice of the North and South, the fact that yours is a country that can send an army bandit hunting into Mexico, and dictate terms to the Isles of the sea, but cannot punish a mob of Coatsville, Goldsboro or Waco murderers; in the face of these things, do you believe there is a God Who cares? Yes, yes, I cry I do believe! I know my fathers raised shackled hands, and faith filled eyes to Him and prayed for freedom for their children and their children's children, and I know He heard their prayer. I believe that when the wilderness of our discipline shall have been accomplished we shall understand for I know that—

"Behind the dim unknown

Sitteth God in the shadow

Keeping watch above His own."

"Stony the road we trod, bitter the chafing rod

Felt in the days when hope unborn had died,
Yet with a steady beat, have not our weary feet

Come to the place for which our Father sighed!

We have come o'er a way that with tears has been watered,

We have come treading our path through the blood of the slaughtered

Out from the gloomy past, till now we stand at last

Where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears,

Thou who has brought us thus far on our way,
Thou who has by Thy might, led us into the light,

Keep us forever in Thy path, we pray,
Lest our feet stray from the places, our God

where we met Thee;

Lest our hearts, drunk with the wine of the world we forget Thee

Shadowed beneath Thy hand, may we forever stand,

True to our God, true to our native land."

Yes, we will have faith!

With flying feet comes Negro womanhood to the portals of the twentieth century. Close clasped to her dark breast, are the achievements of the past. Meager? Perhaps, when compared with others. But O! how precious when measured by the difficulties with which they were wrested from the hand of destiny! Scarce pauses she to call to the spirit standing there, "For pride and persecution, we pledge you purity; for prejudice and broken faith we pledge you patience; for indifference and oppression, we pledge you faith."

THE THANK-OFFERING—A PRIVILEGE OF SERVICE

By Mrs. T. C. ATCHISON, LAWRENCE, MASS.

THOSE WHO look upon the giving of thank-offerings as a mere matter of duty have caught but a narrow vision of the opportunities that come to them to bless the lives of others and enrich their own hearts by the giving of their possessions for the upbuilding of the kingdom of Christ.

Christ asks nothing from us that is not rendered with the "willing mind" of grateful affection. Not "Master, must I do this" but "Master, may I do this for Thee" is the inquiry prompted by the heart that is right toward God. The thank-offering is not the payment of a tax, it is the joyful placing in God's hand of that which is already His own. It is an expression of our love and appreciation of the wonderful blessings that have come to us with the knowledge of Christ, our Lord.

The following pathetic little story of a blind girl, by Ian MacLaren gives a vivid description of a truly grateful heart. "If I dinna see there's naeboddy in the Glen can hear like me. There's na a footstep of a Drumtochty man comes to the door but that I ken his name, and there's no voice eot on the road that I canna tell. The little birds sing sweeter to me than to onybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose—and I judge that the oat-cake and the milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if He didna give me aye thing, He gave me many things instead. And, mind ye, it's no as if I'd seen aye and lost my sight; that might ha' been

a trial, and my faith might have failed. I've lost naething; my life has been all getting."

None of us may have reached the sublime trust and grateful spirit of the beautiful character portrayed in the story, but we trust many of us possess the gift of appreciation and can find the gleam of gold somewhere among the good things that are dealt out to us so bountifully by a loving Father's hand. As the days go by and the never ceasing flow of blessings comes to us by the way, let us drop the precious coins into our thank-offering boxes, not as a duty, but as a privilege of service. One of the secrets of happiness is found in the habitual emphasis of pleasant things and the persistent casting aside of all malign elements. The cultivation of the spirit of gratitude has its pleasant fruits. We not only plow the field, sow the seed, but we garner the grain. We are not forbidden, yea rather encouraged to look at the reward with which God shall crown all self-sacrifice for Him, hence we cast a thought to the reflex influence of willingly placing our gifts on the altar. As the arm loses its power when not used, so does the heart grow cold toward God and man that does not lavish its love on some needy object.

"In thy cross of comfort wastings? haste the scanty drops to share,
And through all the years of famine, thou shalt still have drops to spare,
Love divine will fill thy storehouse, or thy hand will still renew
Scanty fare for one will often make a feast for two.

For the heart grows rich in giving; all the wealth is living gold,
Heads which sorrow in the prison, bow down all with gold the gold.

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Scanty fare for one will often make a feast for two.

For the heart grows rich in giving; all its wealth is living grain,
Seeds which mildew in the garner, scattered fill with gold the plain.

Is thy burden hard and heavy? Do thy steps
drag wearily?

Help to bear thy brother's burden. God will
bear both it and thee.

Is thy heart a well left empty? None but
God its void can fill.

Nothing but a ceaseless fountain can its
ceaseless longings fill.

Is thy heart a living power? Self-entwined
its strength sinks low.

We can only live by serving, and by serving
love will grow."

If we would be happy we must cease to live for ourselves and begin to live for the good we can do. The joy will come when we cease to seek the coveted goal and ask for the privilege of giving. The grateful heart can only find expression in sacrifice and service. The thankful spirit turns all it touches into happiness. The reflex influence is manifest. We largely make our own world. Another privilege of service the thank-offering brings to the contributors is that of having a part in the great work of evangelization, made possible by the united gifts of those who "count their blessings one by one." Like David of olden time we exclaim, "Who am I and what is my people that we should be able to offer so willingly after this sort? for all things come of Thee and of Thine own have we given Thee." We do not need to call the attention of the women of our denomination to the greatness of the work accomplished through the giving of our thank-offerings for the furtherance of Christ's kingdom. How we have been

privileged to have a part in all our departments of work and will share by and by in rewards that come to those who made possible the ingathering of many precious souls through this agency.

The late Dr. James Harper, of Xenia Seminary, very pertinently said in an article, "What is a Thank-Offering." It is at variance with the spirit of a genuine thank-offering to give grudgingly. On the contrary, our benefactions should be done freely and joyously, "for God loveth a cheerful giver." Those who so give, whether by purse, or pen, or lip, or life, shall find the words of Christ to be true, "It is more blessed to give than to receive."

And is there not a cause why sacrifices of time and toil and gold should be gladly made for the furtherance of the gospel? The din of a great struggle resounds in our ears. Momentous issues are at stake. The call of God rises clear and piercing, "Who will rise up for me against the evil doers?" or "Who will stand up for me against the workers of iniquity?" The war we are called to wage is a holy war. It is a bloodless conflict. To stand up for God is to stand up, not against, but for, humanity, and women have special reasons for enlisting in the contest, through their gifts of gratitude, for to the gospel they owe the elevation which marks them in Christian lands, as compared with their degradation in Pagan lands.



SUCSESSES AND NEEDS OF THE FRENCHBURG SCHOOL.

BY ALBERT G. WEIDLER, PH. D., PRESIDENT.

THE ONLY mountain work maintained by the women of the United Presbyterian Church is at Frenchburg, Ky. The work has been in existence seven years, and it is fitting that we consider the successes the work has had in its first period of missionary service. Also, we should consider its needs, since the success of the work is dependent upon the contributions of the women of our church, it being the only mountain work for which they are responsible.

At once, the success of the work is seen in the well-equipped plant which the Frenchburg School has built up in these seven years. It consists of a large

gradually been increased until there are eleven workers giving all their time to the work of the school.

The purpose for which the school was organized was to give a Christian education to the mountain boys and girls who could not otherwise have an opportunity of such an education. The plant so well-equipped has enabled the workers to accomplish this purpose remarkably well in so short a time. Seven years ago, no high school graduate, now over one hundred have had the benefits of high school training, eighteen having finished the full four year's course, some having taken additional college work. Our school, while it does not claim rank as a college, although it is affectionately



FRONT VIEW



FRONT AND SIDE VIEW

THE NEW DORMITORY AT FRENCHBURG COLLEGE, FRENCHBURG, KY.

REV. A. G. WEIDLER, PRESIDENT.

The College and Dormitory were built by the W. G. M. S. of the United Presbyterian Church and the entire management is under the care of the Women's Board.

brick and stone administration and school building, a three-story brick girls' and boys' dormitory, a hospital, a rooming cottage, a power-house, a shop and a barn. The buildings are supplied with water from springs owned by the school, lighted with electricity generated in our own power-house, and sewered into a septic tank. In addition there is a farm of seventy-five acres for farming and gardening. A small dairy has been started and a good farm team purchased. The plant represents an investment of \$50,000. The force of workers has

called so by the mountain people, does give two years work of college rank. Students of our school have been in attendance at Westminster College, University of Pittsburgh, Pittsburgh Theological Seminary, Berea College, Hiram College, and the University of Kentucky.

The difficult adjustment necessary to enable a private institution to serve public school interests of any section, especially among the mountain people with their denominational proclivities, is not easily made. Such adjustment and

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heartly co-operation which our school has been able to get is a matter of congratulation. Our school serves the common school interests of a large section in and about Frenchburg, and the high school interests of the whole county. To our school should in a large measure be credited the rapid progress in education in the county in which it is located. A few facts concerning this progress in seven years are eloquent: An increase from thirty-five per cent. to fifty-two per cent. in school attendance; twenty modern school houses have been built; school desks and blackboards installed in all school houses; grading and examinations in all schools; increase of school term six months to seven; ten months school and free text-books for those attending the Frenchburg School; medical inspection of schools; ten teachers have state and life certificates; high school students from all but eight schools of the county; all but two teachers with normal training trained in the normal department of our school.

The progress in the educational work has not been any more rapid than the growth of what we might call institutional work. A school like this must be all in all to the people of a mountain community. It must be organized to meet

every need, for there is no other institution or organization there to meet the need. The medical work by the hospital with a trained physician in charge has grown rapidly and has done a blessed work for the community. With its clinics it is able to serve a very large territory. Through this department we have been able to show the unselfish purpose of the institution to many who could not otherwise understand it. In the few years of its history the hospital has been able to serve every one who has sought its services. Because of the careful medical attention given the students, parents feel free to send their children away to school. The charitable work has grown from year to year as people understood that they could be helped and as our friends have realized the need. This work has reached such a stage of growth, that very few worthy poor have gone unaided. No unfortunate has been neglected. It is our aim so to organize this department that increasing opportunities shall be given for self-help, to help the people to help themselves.

The industrial work, consequently, has been started, and has had success from the start. People who could not otherwise have found a market for their home products have been able to dispose



DIFFICULTIES OF SUCCESSFUL AGRICULTURE IN THE MOUNTAINS OF KENTUCKY.

of their products through us and our friends. The ancient arts of weaving and basket making have been revived and encouraged and the sales of these products have increased from year to year. Students in the dormitory have been given work of all sorts to do to help pay their schooling, and as rapidly as possible industrial work should be provided for the increasing number of students who are desiring to enter school. Classes in wood-work, sewing and cooking have been organized.

In looking back over these successes of seven years, we are especially pleased with the success the school has had in the religious work. While this has not been of a sectarian nature, yet the attendance and membership of the local United Presbyterian Church has increased from year to year. Sabbath schools in neighboring communities have been organized. Classes in special teacher training have been conducted in our Sabbath School and thus the young people have been trained to be religious workers in their home communities. Our people have been very loyal in their support of the church work in spite of the natural prejudices against any foreign denomination. We have seen wonderful changes in the religious life of our dormitory students. In summing up

these successes, especially in the religious work, we feel that an extract from a letter sent voluntarily to the President of our school by the pastor and religious leader of the strongest religious body in our county and one which is usually understood to be opposed to a work like ours will show the measure of success our school has attained.

"I am pastor of a large congregation of people and as the Church, of which we are part, has no schools of our own, we have considered every school in reach of us and have taken every known feature into the balances and decided in October that our choice was The Frenchburg School. For the service came nearer to our wishes, our children were allowed more liberty of conscience, were exposed less to sectarian teachings and allowed to indulge in less things (called social privileges, etc.) that would lead them from our wishes and cause them to disregard our parental instructions than any school we could find and as evidence of this you will find every one of us who are able financially to begin to send our children to any school, sending to Frenchburg except two cases of older ones who have already reached higher grades and are nearing the ending of the E. K. N. S. at Richmond. And each representative from us has stated



A HOME IN THE MOUNTAINS OF TENNESSEE.

that the school is just as we had decided and their treatment is all we could ask. I also appreciate the manner of treatment given the few who have been able to send and we are planning amongst ourselves to send more later if we can but be able."

A proper consideration of the successes named will suggest needs in order to maintain the high standard of the work begun. The salaries of the workers must be met from year to year, for without them the work could not be kept going. As it is, the salaries of the majority of our workers must be paid out of voluntary and thank-offering contributions. A few of the salaries have been pledged. We are especially desirous that individuals and societies pledge the salaries of all of our workers. Another need is that of scholarships. Now that we have a dormitory sufficiently large to accommodate the students who desire to go to school, we are confronted with the problem of support of these students, the majority of whom can pay but a small part of the actual expense of the upkeep of the dormitory. We feel that the students who have progressed most both in their school work and religious life have been those who have been privileged to live in the dormitory. We wish to have enough scholarships to be

able to take such worthy boys and girls who may apply for admission. Fifty dollars a year will enable us to meet the expense of a student in our dormitory by having the students do as much work outside of school hours as is consistent with good school work. All scholarship students work three to four hours a day at manual work of some kind. A few students who are with us the year round need a double scholarship. There must be contributions to enable us to meet the expense of repairs, fuel, insurance, etc. Outside of financial needs there is the need of those who shall give of their services as contemporary missionaries by being interested in some phase of work in the line of their own vocation, giving a small portion of their time to actual service on the field. There are many lines of work that need attention, your personal interest and service. We have explained this contemporaneous missionary service in the April number of our Bulletin. We shall be enabled to increase our charitable and industrial work in the proportion in which we have helpers, as individuals and societies who shall send clothing, take orders for our products, etc. For every imperative need for the success of the Lord's work at Frenchburg, we are confident that He will provide the persons and the money.

"THE MISSIONS OF OUR NATION."

(A BOOK REVIEW)

BY MRS. A. W. JAMESON, XENIA, OHIO.

In "The Missions of Our Nation" by Dr. James Franklin Love, we have a very interesting and instructive study. Although published in 1912 we find here, the very elements that have led our President and Nation in the present crisis. The integrity of our Mission. Five chapters introduce the subject—

- First. Signs of a National Mission.
- Second. The Reason for the Mission.
- Third. The Nature of the Mission.
- Fourth. Perils to the Mission.
- Fifth. The Realization of the Mission.

"America must not fail," being founded on the goodly heritage, faith in God and based upon the principles of the Bible.

We must uphold and perpetuate our national honor. God's purposes call, and the providential facts of history give the marks that show the onward trend in our national destiny.

The word of God reveals the opening up of Europe to the gospel. Paul first led the way and other great men followed. The discovery of America came

at a happy time, when art and modern science were astir and people began "to go to and fro among the inhabitants of the earth."

The potential significance of our early history deeply impressed the makers of our constitution and our institutions. The leadings of God gave a sense of great responsibility to our statesmen. Other nations feel this and come to us to know the secret of our power and extent of our missions and to share in it. Our national instinct and endeavor; breathe of freedom, liberty and greatness. Our resources and location are fitted to the allotted task.

Gladstone declared, America has "A national base for the greatest continuous empire ever established."

Dr. Love says, "We can not account for God's part in our greatness except on the supposition that it is for a great purpose—a religious purpose."

In the second chapter, "The Reason for the Mission," the answer is, God and the Anglo Saxon race.

God wants men to do His work. "Men must save men" and no more open field than in America. "Every man bigets after his kind." The initiative energy of the white European, the adventurous pioneer spirit, that thought for itself and gave others that right, sailed westward and on. A conjunction of democracy and evangelical religion, founded the roots of our Republic, which has sprinted and grown until under its shade and in its branches all kinds of peoples and races are sheltered.

Our public schools with our English speech, carry power and promote knowledge, equalize all classes and next to our evangelical faith is the greatest agency in fulfilling our nation's ideals.

The races founding our nation have been fused together until a cosmopolitan race is the result, no hyphenated individual. Men of ability and character predominate now and have in the past. The excellence of our citizenship in its capacity for self-government is the result of our religious origin and its continuance is dependent on the same religious faith in God and in Jesus Christ

His Son as ruler of the universe and our Master and King.

Shall we accept this responsibility? Steiner says, "For this high task we need light more than heat, reason more than passion, patriotism rather than partisanship." The interests of mankind and our nation will be sanctified by living unto God.

In this chapter on the "Nature of the Missions," it is briefly summed up, "A religious task." There is a political mission it is true but it is so prefaced that it involves the spiritual, the part that lives in us. This nation becoming a world power vindicates the faith and sacrifices of our fathers.

The nation's principles and influence being democratic, already penetrate the world and are disturbing the old order everywhere—see China and Russia of today.

We can not live to ourselves. We do not want to do so, and Dr. Love plainly brings out that America must fulfill God's will at home and also around the world. This is an hour to speed the evangelization of America, for the saving of the Anglo Saxon race, the betterment of all humanity is involved. "Stewards of the mysteries of God" saving the evangelical gospel, to give it to those "who sit in darkness" and know it not. Material resources and enormous wealth contribute to the advance of religion in the world; and in our use of these will the glory of God be advanced? Or, will we selfishly for our own comfort be "at ease in Zion"?

"Lord God of Hosts be with us yet
Lest we forget—lest we forget."

When we read the fourth chapter we are deeply stirred to the "Perils of the Mission." Tariff and tax, commerce and conservation, improvement, diplomacy and defence are questions and problems of our national issue, and right and truth are involved with them.

"Secular philosophy which denies the moral character of civil government is irrational."

Blind to this moract aspect a nation will soon forfeit its right to exist. The liquor business, the divorce evil, the

white slave traffic, the Mormon church, are prominent in the eyes of all. Not to speak of graft, bribery and murder. Every state and county have these evils to abolish and destroy unless they have already "ousted them."

Space does not permit to speak of the remedies for our perils. That would be a near-sighted person who does not see that there are dangers and every child should be taught to know the Bible, the will of God and our eternal destiny for weal or for woe.

Dr. Love lays stress on duty. We must hold the heart and conscience of our multitude of people in order to preserve our liberties.

Inconsistent Christian citizenship at the ballot box is a peril. "The privilege of all good men to assert their will for the public good at the ballot box is the ripest fruit of political growth."

The separation of the saloon and state must come. The real perils of our nation are "irreligion, non-religion and wrong religion."

Mormonism is not a religion of the Bible but of the Apostle Smith.

Catholicism threatens our public school system.

We must awake to our foes. Democracy depends for its very existence in knowledge founded on the Bible; and intelligent consciences are the energizing powers of our nation. The quickening influence of parental piety and spiritual churches will overcome our evils.

The last chapter comes to the Realization of the Mission. You must remember this book was written five years ago, our nation was not then placed in the crucible as she is today.

True then as today, evangelical religion will, through us, save other nations if we first have the gospel permeating our whole nation and dictating our policies and efforts.

The nation rises no higher than its religious life, which life grows out of the devoted religious life of our individuals and families. It is not from without, but it is from within, that the power comes to make us four square—our perpendicular and horizontal relations being cemented in love.

Evangelical Christianity develops true enlightened democracy which makes not only for personal righteousness but personal rights, and world wide security.

The realization of the mission of our nation calls for enthusiastic support and the evangelizing of our population from center to circumference, from Maine to the far off Philippines. Be on fire for our country in its most vital part—the hearts of our people of every race. The personnel of our citizenship in the future awaits this mighty power of God in us and through us.

Immigrants are in touch with the remotest corners of the globe, and they will become as we manifest Jesus unto them. The ends of the earth have heard of our gold and our God and also our Gospel, and it is of tremendous interest not only to us, to the world but to the inhabitants of heaven, to God Himself, whether we bow the knee and praise Him or draw back and fail.

Home Missions, pray, work, evangelize, no greater work than to preach the everlasting Gospel of Truth—the uplift of all nations unto Him. We can if we will. "The decision will determine the future evangelical religion, political democracy and the destiny of the world."

"That land is great which knows the Lord,
Whose songs are guided by His word;
Where justice rules 'twixt man and man,
Where love controls in act and plan;
Then may our country, good and great
Be God's delight, man's best estate."



FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

A SHORT RECORD OF THE NILE MISSION PRESS.

Towards the close of last century there was a general movement among missionary leaders to survey the field as a whole, taking note of what was lacking, setting a mark on strategic points, and emphasizing needs of development, and lines of advance.

Several missionaries in Egypt began to lay to heart the chief cause of the conversions of Moslems to Christianity, to ask themselves why so few conversions were known, and to inquire what could be done.

It was found that nearly every Moslem convert referred to the reading of some tract or book as the first thing that opened his eyes to his own need, and that led him to Christ. And yet little use had been made of what was evidently a powerful spiritual weapon. The reason for this was that whenever funds were low, and for some years this has been a frequent condition, the literary work of a mission was the first to be diminished.

It was felt that the only remedy for this was to have an independent mission, whose sole object should be the production of tracts and books and magazines, containing the Gospel message. Accordingly the Nile Mission Press was founded and began its work in Cairo in February, 1905. Mr. A. T. Upson was appointed Superintendent, and the various missions in Egypt were invited to be represented on the Publication Committee, and on the Finance Committee. Rev. Andrew Watson, D. D., of the American United Presbyterian Mission, became the Chairman of the Publication, or Literature Committee. This Mission has shown the greatest kindness in sharing with us in

the work, and the name by which the Mission Press is known in Arabic is "The Anglo-American Press." The C. M. S., the British and Foreign Bible Society, the Egypt General Mission, and the North Africa Mission, have all at different times been represented on the Committees, and it has ever been the wish of the London Executive Committee that the missionaries in Egypt should themselves choose the literature to be brought out at the Mission Press, so that all that was issued should be in harmony with their wishes. They, with us, desire the same end to all our work—that the Moslems should be brought to Christ.

There are three branches of the practical work to be done at the printing department:

1. To print our own publications. This is our missionary department, and for this we gratefully receive help from friends in England, and elsewhere. The amount of the work done largely depends on the supplies received.

2. The printing for other missions. The chief help we can be to these is that a great part of the trouble involved is borne by the Staff of the Press instead of the missionary. In former days the piloting of a book or tract through native presses was such an anxiety that few missionaries wished to do it frequently.

3. The printing of job work for others for the purpose of meeting expenses.

The amount of printing that has been accomplished has grown with the years. We started with producing some four million pages, and have gradually increased to nearly twenty million pages in a year.

The most encouraging part of the work has been the gradual extension of our boundaries. Beginning with a circulation of Christian literature specially

adapted to Moslems in Egypt, we have spread to Arabia, India and China in the East; Algiers, Morocco, Nigeria, and even South America in the West; Uganda, East Africa and Cape Colony in the South; Russia, Tartary and Turkestan in the North.

We thank God with full hearts for His blessing on our efforts, and trust to continue to send papers containing the news of Christ to all these countries in ever larger quantities. A great impetus was given the work when Dr. Samuel M. Zwemer, of Arabia, joined the Staff in Cairo, and the Executive Committee in London. Mainly through his efforts we were able to secure our own premises in Cairo, instead of being housed in hired quarters. This has helped to establish the Mission Press on a firm basis, and we are seeking to develop the work satisfactorily.

OUR BOYS.

"The finest in the land." Twenty-four of them this year, some very bright, one or two very dull, but in every one of them is to be found something attractive. Even the one who tries one's patience almost to the limit is a very likeable fellow and one who needs your earnest prayers, for nothing but the grace of God can save him from a life of sin.

We are very proud of the young men who have graduated from the Commercial Department. Several are established in business either alone or with father or brothers and are doing well; three in commission business, one dealing in cotton, one owning a printing establishment, another a city salesman. Others are scattered far and wide; one in Zagazig as interpreter for the Post Commandant, another in Mesopotamia also as interpreter, another is Secretary to the officer in charge of one of the large hospitals for wounded near Alexandria,

and one has just signed a two-year agreement with an English firm in Port Sudan. Others are located here; one is chief clerk in a lawyer's office, another has a good position with the Cunard S. S. Company, another is passport clerk in the Governorate, and another is in the Custom House.

Yes, all who have gone from us are making good, but we expect more from the classes of 1917 and 1918 than from any former ones. Six young men have signed the following pledge: "With God's help, I promise to pay what it costs to be a sincere follower of Jesus Christ." Three others who are former students and who attend Sabbath School or Christian Endeavor have also signed this pledge. At a Christian Endeavor Consecration service on the subject, "How can we be witnesses for Christ?" one of these young men arose and said, "I am a member of a large family. I have not been faithful in witnessing before my small brothers in the past, but I promise God before you that I will be more faithful in the future."

The young man who is now our General Treasurer's assistant is one of our special students having been with us last year. He is ready for definite service when the Master opens the door.

These visible results not only spur us on to do more for the Master, but awakens us to our responsibility. "These that thou hast given me"—Greeks, Syrians, Jews, Copts, Moslems, Armenians—they must be led out and trained, they are but babes. Our responsibility does not cease with decision. They must be taught to pray, to read His word, to work for Him, "beginning at Jerusalem."

Egypt surely needs *Christian business men* as much as she needs preachers. She has many preachers who are doing a noble work, but *where are the men who are taking Christ into business?*

KATHERINE ST. CLAIR,
Alexandria.

Commercial School.

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

A NEW MISSIONARY'S IMPRESSIONS OF CAMP LIFE.

I've been in camp less than two months and yet I've just finished telling for the hundred and fifty-first time that Miss Warnock is my sister and Dr. Brown my brother, that he is married, and has a wife, two boys and three girls in America, that I have a real brother in Rawalpindi, a real sister in America, a father and mother across the water, that my heart once in a while longs to see them, that I am not married, never was and never will be, that if I were, I couldn't come around and tell the people about Christ, that I don't get a cent of salary from the government, that we can not remit water taxes, and that we are not paid according to the number of Christians we make or teach.

At first it seemed a dreadful waste of time to have to answer all these questions, but then they are only the expression of natural curiosity, and if they are answered first, or a promise given that they will be answered when one has finished talking, the women settle down and listen to the message.

The average new missionary visits the district missionaries in camp several times during her first year. It is quite a novelty to trot around after the older Miss Sahiba, be invited to a church dinner in the courtyard of the village school, to hear the Miss Sahiba talk to the crowds of women and children and wonder how she does it so easily, but it is a vastly different matter to be sent out to camp at the end of this first year, and be compelled to speak Punjabi in order to be understood when one knows not a word of Punjabi. Impossible proposition, but it is all impossible except by the grace of God.

Not many weeks have gone by until the ox-cart with the tents and cook stove on it gets stuck in the mud, or the cook is unable to procure milk or eggs anywhere, or the wind blows the sand up off the plain on to your iron plates while you are eating breakfast and on the same breeze there is borne to your nostrils the

smell of burning cow dung, India's fuel, for someone else is getting breakfast. You go to a Christian village and the women, although the missionary has not been around for a year, are not willing to come out of their houses for a meeting; they seem to know next to nothing and yet you are assured that the pastor's wife has been teaching them for the last five years. Then you visit a Mohammedan village and tell them that only through Christ can anyone be saved, that he that does not believe will go to hell and the question is asked, "Will I go to hell if I believe in Mohammed?" "Yes," says the Miss Sahiba. "All right, I'll go to hell with him."

Again you go to a Hindu village and the people all listen as if they were deeply interested in the message, but when you stop to take a breath, some one pipes up and says, "Is your dress made of American goods?"

About that time the new missionary begins to wonder when she will ever be able to do anything, and when she does attain that period of missionary experience, if her efforts will be of any use. Then a boy is taken ill very suddenly in the village, the doctor gives medicine, prayer is offered, but the lad is called to the heavenly home. He is his father's and mother's sixth son to die, and the seventh has gone to the war. They are broken-hearted and grief-stricken, and yet they are quiet and self-controlled even when their heathen neighbors come in to mourn and wail in true Eastern style. What do they say? The mother says, "I am not mourning, God has taken our boy to a happier place," and the father says, "The Lord gave and the Lord took away. Blessed be the name of the Lord." One's heart aches for them and yet it almost bursts with joy at this splendid confession from humble village Christians.

A day or two later, the older Miss Sahiba is away and you are trying to do the work in her absence. You call the Christian women for service, but they are too busy, so you go back to your tent and think, "Oh well, I couldn't have done much, anyway." Along come some Mohammedans, Jonglis, and ask you to

tell them something. Then you try, in what Punjabi you can command, to tell the story of Christ, and two women say that that is a true good story and that they have heard it before, and a third one's eyes fill with tears, for she has never heard it before. It wasn't hard because in your helplessness you trusted the Lord absolutely, and He made the way easy. Your heart is as light as a feather, for there is nothing else on earth that makes one quite so joyous as to think she has been able to tell someone the story of Jesus.

MARTHA F. STRONG,
Sargodha.

THE "TAMIL" DAVID MEETINGS.

At the last Sialkot convention one of the speakers was a man from Ceylon. He was a stranger to the Punjab but not many days had passed before the name of "Tamil David" was on the lips of all. Although he could not give his messages in the language of the people here, Dr. Gordon very clearly gave the interpretation.

They were wonderful messages, full of interest, strong in denunciation of sin, true in presenting Christ. He caught the ears of the hundreds—and many began to long for others to have the opportunity of hearing. It was laid upon the hearts of some to send for this man of God to spend some time in the mission visiting all the different stations.

And so it was that he came on December 15th for two months in our midst, and began the meetings in Pathankot in our Girls' High School. The committee in charge made out a schedule indicating the number of days for the different stations and districts. During the winter we heard, from time to time, of the great work which was being done. But to Gujranwala was given the final visit and from here Tamil David returned to his far away home-land—Ceylon.

Several years ago, I can't tell you how many, Tamil David made an evangelistic tour in England and America. It was then, most likely, that he was dubbed "Tamil" because of the Tamil language which is his native tongue.

As Gujranwala was to have the last week of his stay, February 7th to 14th, and, as this week just preceded the special campaign week for evangelistic effort, the committee asked for as many as possible of the Bible workers from other districts to be present for the meetings in Gujranwala. Mr. David's special burden is for the Bible workers and pastors—that they may be true witnesses for Christ.

The addition of nearly one hundred outsiders made the Gujranwala meetings very interesting. The program for the day began with a daily meeting at nine o'clock at which the Bible workers, seminary students and their wives, and our Christian community generally were present. The evening meetings had an added attendance of school boys from the High School and Industrial Home, and large crowds from the Christian sweepers' quarters in the city.

During five of the seven days the afternoon meetings were held out in village centers. Two Fords and at least one cart went out each day with speakers, helpers and singers. The village meetings were well attended. Christian people from villages miles away came beside many Mohammedan and Hindu men. (The non-Christian women only came when there was a convenient building so that they might sit on the roof—a little out of sight.)

Mr. David very quickly adapts himself to the audience and he did not fail in the village meetings to hold the attention, in his simple, direct, emphatic manner, of the restless crowd. Many came for curiosity of course. There was a rumor about the Punjab—no one knows where it originated—that Mr. David has nails both on fingers and toes four inches long! Who wouldn't go to see such a "fakir" among the Christian people? I doubt though if some remembered to look for they became so interested in his talks.

Two of the mid-day meetings were held in the city for non-Christian races and were well attended.

The most results were seen, however, from the regular meetings held here on the seminary grounds. Lives were

touched and sins were given up. Many accepted the fullness of the Holy Spirit who have not before given themselves.

The last evening's meeting brought joy to many hearts in the testimonies which were given. Two men—sweepers in the city—said that they had been convicted of sin and had given up drinking. They are tempted, as many of our Christian people are not, because of their work in the non-Christian homes. Others told of how they had doubted, of their faith on the religion and not on Christ. But the greatest testimony to real work of the spirit has been in the joy on the faces of many. It has been very quiet—the way in which the spirit has done His work in our midst, but we have much to praise Him for! Will you pray that these who have been drawn nearer to our Saviour be kept abiding in Him?

LOIS M. BUCHANAN.

It was three o'clock of a bright sun-shining afternoon when a lone Sahib whose wife and children are in America, alighted from his bicycle, and two Miss Sahibas from their two-wheeled cart, and began to spread a cloth for tea. It was moving day, so all the baggage was behind on the road somewhere. They had eaten an early breakfast, and now, after ten miles of rough, rutty roads, ditches full of running water, irrigation canals and no bridges, they were ready for anything eatable that might be in sight. No good place to pitch the camp seemed available, only a dry dusty patch of ground, with not even a weed to adorn its surface, close against the wall of the village, and directly in front of the village cow-path. It was the best that could be done, so they gave thanks, spread a rubber sheet on the ground, and on top of it, a little table cloth, then some bread, "tin" butter and jam. The Dr. Sahib looked longingly at the tea pot. Alas! through somebody's mistake the tea kettle had been hung on a camel instead of being put in the buggy. So they drank cold water and sat on the buggy cushions till the baggage should come.

But they were not alone. All India loves a show, even the dogs and buffaloes.

The buffaloes stick their noses in the air, sniff, assume a terrified look, curl their tails, and gallop off on two legs. The dogs are more respectful on first meeting. Lean and hungry though they are, they stand around in silence, watching the white man as he eats; but at night when the missionaries are going up a narrow alley to a church service, they gather on a low flat roof and literally leaning forward like a cheer leader on a football field, give such a serenade of barks and growls that one almost wishes never to see or hear a member of the cannie family again. "Barking dogs do not bit," but in their midst and unobserved, a low sneaking cur slipped up on the Miss Sahiba's heels, and making a quick dive, tore the hem of her skirt till it hung in shreds. It was Miss Sahiba's one good skirt which she carried in camp for emergency; the washerman had sent no clean clothes for a month so, well she sewed up the tear and went on her way, ever after casting a backward glance.

By and by the camels arrived, the servants began to pitch the tents, the crowd of children gradually dwindled away, the sun sank low on the horizon, the sky burst into the richest gold, azure, gray, rose and lavender, and then faded quickly away into darkness, and a cold chill wind swept over the plain.

But where was the ox-cart? And where was the little sheet-iron cook stove? Everything that was needed seemed to be on that cart. Then some farmer appeared with the cheering information that it was stuck in a mud-hole and one ox, tired out, had lain down to rest. (The farmers are so greedy for water that they overflowed their land, and then the water breaks through the little dikes and makes great "chuck" holes in the roads). Servants were dispatched to rescue the cart, and after a long time everything reached camp in safety. They got out their folding cots and set them up, cooked a few potatoes and went to bed, leaving the camp to be set in order on the morrow.

The next day was Saturday, and they must move again on Monday, so they

planned to "do" all the country round in one day, and spend Sabbath with the Christians. The early morning was spent in worship with the servants and in making plans and giving orders for the day. Then the Miss Sahibas settled to study the Panjabi Manual and the Gurmukhi readers. They had tried all winter to get a language teacher, but none could be found so they were making faithful efforts to teach themselves. A slight frown passed over the brow of one Miss Sahiba, and a sigh escaped from the other as the voices of women and children were heard on the outside, then the tent curtain was pulled back, and a chorus of "salaams" filled their ears. Anytime, day or night, without a moment's notice, visitors walk in. You may be sleeping, you may be praying, it is no difference, they never knock.

They were all invited to sit down, so they all removed their sandals, squatted on the floor, and adjusted their children to a comfortable position, while a whole swarm of flies settled on their filthy clothing, dirty faces and matted hair. Most of them had come merely to see and ask questions. When their curiosity was satisfied as to what relationship existed between the Miss Sahibas, why they wore sun-hats, why they were not married (on this they commented as a splendid thing because they were so free from care and responsibility), and why they couldn't remit the government water taxes, they left. Others came merely for medicine and they were sent to the "babu" and told to tell their neighbors that the medicine shop would be closed on the morrow because it would be Sabbath.

One quiet sweet faced woman remained. She was well dressed, but oh, so sad looking. She wanted medicine for her eyes, she had cried she much that they were very sore. "But why did you weep so much?" "Because I don't have any children." "Who is that child by your side?" "My sister's child. My sister is dead. My husband is a land supervisor here. We have eight squares (over 200 acres) but I have no children, so he says I must leave. I told him I

would go, if he would tell me where, but I haven't any relations, neither father, mother, brothers or sisters. All are dead. Miss Sahiba, you are very wise, can't you please give me some medicine that will help me? If I could only have a son we would be so happy, and I wouldn't be sent away." A smile passed over the Miss Sahiba's face as she thought of the ridiculous and absurd faith these people place in one's ability to do anything under the sun, but her heart chilled as she thought of the one awful inevitable fate that must befall her were she thrust out. "Well, go to Jhelum. A very wise Miss Sahiba lives there, and if anything can be done for you, she will gladly do it." What more could be done? She told this poor wretched woman that Jesus loved her and would give her comfort, if she but put her trust in Him. Her face brightened, and she went back to her desolate empty home with a new thought in her heart and a power that would keep her from wrong doing even though she should be cast out.

Just then the breakfast bell rang. The porridge looked good and the cakes and syrup were attractive, but a great gust of wind swept through the tent and covered the syrup with a scum of dust, and lined the iron porridge plates with sand, and the flies (it doesn't sound appetizing) but they really lighted on the edge of the milk pitcher and slid down on the milk into the plates. The only thing to do was to rescue them and eat the porridge. A real missionary is never annoyed by anything so trifling (?).

Breakfast over, they started for the villages. The white spires of a Mohammedan mosque glistened in the sun. They looked near but were several miles away. So far as known, no missionary had ever visited the village where the mosque was. They drove up along one side and ere they had alighted a crowd of children were tagging at their heels, girls lugging lusty youngsters almost as big as themselves. They started up a narrow alley not more than two feet wide, that answered the purpose of a sewer as well,

past buffaloes so close that at one step they might have crushed one to the wall. One happened to be loose in his stall, and seeing these strange women, gave a snort and started after them. They fled, you may be sure, and the children dodged behind the dung heaps and thus escaped. Then they tried another route, hoping someone would soon invite them in. A good many women appeared at their doors but they manifested only a sullen curiosity. Finally the Miss Sahibas invited themselves in, and tried to engage the woman of the house in conversation, but she was uncommunicative, and asked them to go to another house. There a few women gathered; but the priest came and told them that if they listened to these blasphemers they couldn't enter the mosque again, they left, and this time asked for the lumbardar's (chief man) house.

The lumbardar met them with all graciousness and hospitality. He made a profound bow, and extended his hand and in it a rupee, as a sign that they were welcome to his house and all that was in it. The rupee was merely touched by the missionaries, to show that they accepted his hospitality. Then he escorted them to his home and his wife met them in the same gracious manner. A bed was brought out and spread with a beautiful cloth for them to sit on. The big Miss Sahiba said they wanted to meet all the women, so someone was sent to give the news in all the court yards that the white folks had come. The women assembled by twos and threes, stared and asked questions. The Miss Sahibas stared but didn't ask questions. The house was beautiful with hand-carved wood work around the doors, work that must have taken months of labor. Two sides of the room were filled with earthen water pots and brass plates and jars stacked to the ceiling. No doubt the lumbardar was well to do, this was as good security for his money as stocks and bonds, and a whole lot more showy. But there was no carpet on the dusty mud floor, not a chair in the place, not a picture on the ugly mud walls, not a window anywhere. A basket of cotton

and a spinning wheel were in one corner. Outside, suspended by hempen ropes from a thatched roof was a little cradle, and in it a baby girl. That was the only comfortable looking thing about the place. Only the Christian knows how to make his dwelling place comfortable, and sometimes he makes it so much so that he is loath to leave it.

Of course the women asked why they had come, and what kind of books they had in their hands, so there was opportunity to begin. The talkative American woman cannot "hold a candle" with the Easterner when it comes to a ready tongue, but though they were chattering like magpies, they soon hushed to an attentive silence when the story of the prodigal son was read by the Bible woman. One woman did lay her hands on her ears and run out crying, "Mercy on me if I ever listen to these pig-eating people," and two or three orthodox ones spat on the ground at the mention of the word "pig." Then the Baria Miss Sahiba asked them why it was any worse for her to tell about this boy feeding pigs than it was for them to call their children "son of a pig," which is the worst kind of abuse, and on their tongues everlastingly. They agreed that their hearts weren't pure and that they couldn't make them pure, that the prophets all said, "Do good and you will be saved," but none of them could do good. "What hope have you then? Don't you know that God said, 'The soul that sinneth he shall die?'" One thoughtless woman glibly answered, "The Lord Who made us, He will forgive us," and another said, "By God's grace we'll escape," but the thoughtful ones said, "No hope for us."

They listened with abated breath to the story of Christ's sinlessness, His sacrifice, His death in our stead that we might escape through His having taken upon himself the punishment due to our sins, of His resurrection, ascension and intercession. One woman whispered to another, "Our prophet is dead, what can he do for us?" "Well, he was a sinner himself, how could he die for us, or intercede for us?" was the reply of an-

other. There they were, sixty soul hungry women, longing for something that would bring peace to their hearts, salvation, a blessing without money and without price. The two Miss Sahibas and the Bible woman all three talked and talked and when they arose to go, the women were still hungry to hear the story and asked them to come again. A year at least would pass before they would hear again. Would they remember? Well, the ladies prayed that the Lord of the harvest would cause the seed sown to bear fruit and not allow Satan to uproot it through the wiles or threats of the Mohammedan teacher.

Men, women and children came out to see them off; the Dr. Sahib had been in another part of the village selling gospels and preaching to the men. One man bantered him to a bicycle race. When they had made a swift dash, they drew up to get their breath, and the Dr. Sahib's companion said, "I happened along in that village just when you were leaving. What is your business?" "I am a preacher of the gospel of Christ." "Oh," said the man, "I have long been wanting to hear more about Christ, can't you come and stay with us a while?" "I'm sorry but arrangements are already made to move to another village on Monday. If your village is not too far from here, we can visit you the day we move." "No, that will not do, we want to investigate this matter thoroughly, and then, if your book is true, ours cannot be, and the only thing to do is to accept the truth. Our whole village will accept it, too."

Oh the pity of it, hearts hungry, craving, begging someone to come and nobody to go. The missionary's heart sinks like lead when she feels how impossible it is to carry the message to all who want to hear. How many of these temples of the living god would crumble to dust, like the houses in which they live, before they had a chance to hear the words of life?

They were still thinking of these things when the dinner bell rang. They ate hastily so as to be ready for a night meeting with the Christians, but they

need not have hurried so, for they were not called till ten o'clock, and then the first question was, "What did you go to those other people for? They are Mohammedans," just as if Mohammedanism was sufficient for Mohammedans. "Why didn't you come and visit us?" The meeting was a discouraging one, for only old men and women were present and they were tired. They seemed a good bit like the dog in the manger, they were not hungry for God's word themselves, and they were angry because it was being offered to their Mohammedan neighbors. Sabbath was to have been hallowed by a communion service, but the able bodied men were then all out grinding sugar cane, nor did they cease till daylight Sabbath morning. A service was held for them but they were told plainly that they were not very live Christians if they couldn't leave their work once a year to hear God's word. And moreover they could not have communion. Were they to blame? Partly and partly not. True, they had no regular pastor, and they could not read, but that same Sabbath, in a remote village where there was no teacher of any kind, a bunch of wide awake people were found who knew all about Christ's sacrifice for them, and how salvation was given to them, and they were eager to know about the two countries where missionaries have not yet taken the gospel. What was the difference? The difference between the one talent man and the ten talent man, the difference between the one who has ears to hear, and the one who hasn't.

Does it pay? Christ says let the wheat and the tares grow together until the harvest, and surely the harvest is ripe, for there are many waiting to be revealed in the last day.

MARTHA STRONG.

You have been hearing about the district work, which must be done during cold weather. The season for living in tents—"too preciously short" as one puts it—is almost over. Encouragement is reported from different quarters. From Sargodha North we hear of a man

who, after buying four or five gospel portions begged us to come and camp near his village. "A visit will not do," he said, "either your book or ours is true. This matter cannot be decided in a day. We want to find out the truth, and if your book is true, the only thing to do is to accept it. Then the whole village will come out, for we are independent, and not like the people of the city, liable to persecution."

From Jhelum camp we hear that "At the village where our books were torn up in our presence last year, the people were unusually friendly, and we sold numbers of books. At the place where last year an old woman scattered our audience by beating right and left with a shoe, we were given tea and invited to stay all night."

In Sialkot as one of the results of the Tamil David meetings, efforts are being made and special prayer asked, that leaders may be raised up in each section of the city and its suburbs where there is a nucleus of Christians who very greatly need some one to "expound unto them the word of God more perfectly."

In Sialkot land for a church building has finally been secured with money sent a few years ago by a loyal and consecrated friend at home.

A number of our missionaries in trying to get home this spring have been put to considerable delay, anxiety and expense, owing to war conditions which make sailings uncertain. Thus far, however, Miss Maconachie is the only one who has suffered shipwreck. Doubtless your readers will have heard of her experiences long before this issue of the Magazine comes into their hands. Her money and drafts were on her person, and were saved with her. All her other possessions went down with the ship, as, in her night clothes, she was only able to snatch a dressing gown, rug and shoes as she rushed from her cabin upon hearing the call, "All on deck at once!" But she says she has only cause for praise and is not worrying about her luggage, although some things are lost which were beyond money value to her. She adds, "The 91st Psalm surrounded

me like a shield. There was no doubt about being under His shadow."

Word has come from Dr. White and Miss Beatty after their reaching Singapore, and we trust that the rest of their journey will be accomplished in comfort and safety.

The Misses Mary J. and Bessie Campbell and Mrs. W. T. Anderson and Theodore, with missionaries of other societies, have just sailed, and still others are expecting to follow soon. For all these we bespeak your earnest prayers, not only for safe keeping in all their out-going and in-comings, but that they may be blessed and made a blessing in the home-land.

This, the seventh of March, is the wedding day of the Rev. J. H. Colvin and Miss Ethel M. Wilson in Khangah Dogran. I am sure that you, with us, will extend to them hearty good wishes, and pray that the new home may be a blessing to many in this land who have not yet learned the meaning of our word *home*.

The Sarah Daugherty Training School for Bible teachers will be in session in Gujranwala April 3-13. May we have your prayers for blessing on this school, the aim of which is to help the Bible women who go from house to house teaching the "shut-ins," many of whom, both Hindu and Mohammedan, tell us that they believe in Christ, the Saviour, and yet very many also insist that their dead gurus and dead "saints" are good enough for them, and will do all that is needed for them when this short life is over. But we have the promise that God's word shall not return to Him void, but that it shall accomplish that which He pleases, and shall prosper in the thing whereto He sends it.

There is encouragement, then, in learning that, during the year 1916, there were *sold—not given away*—for the British and Foreign Bible Society in the Punjab, 46,440 gospels and gospel portions. Nearly 5,000 of these were sold by five members of our own mission, while no report appears from one or more of our "best sellers."

We hear from the Sialkot District

missionary that he has had to suspend from church membership men from two villages lately visited, because of their attending "feasts for the dead." In one of these places the men asked their teacher if they might go to the railway station to see the Roman Catholic Bishop as he passed through. When told that there was nothing to prevent their going, they went in a body, stood on the platform as the train pulled in, and saluted the Bishop. Returning they told the worker that that was all they wanted to do, and no matter how long the missionary might stop their smoking with other Christians, they would never go to the Roman Catholics—never.



SMOKING THE "HUQQUA" IN INDIA
A Good Social Time!

Of Rawalpindi District Miss Ethel Wilson writes: During last camping season in some villages only seven miles from our home in Rawalpindi we found it impossible to make two satisfactory visits to the same village in the space of a week. In one place where we had been received and the women listened very well, was found a boy of two years whose hand had been badly burned a month before. Nothing had been done for the wound which was in a terrible condition. We urged the mother to bring her child to the tent where we would show her what to use and how to dress it. But there was no faith in our promise, so she failed to come. On moving day we had to pass this village, so while the carts were being loaded Miss Lawrence and I walked that way, carrying a little bowl

of medicine and clean cloths for dressing. We found the women willing enough for us to take this trouble, but we had no more than finished when a number of men came complaining loudly about our coming to spoil their religion. The women had the grace to be ashamed, and said that we had brought medicine. We were very glad to see the camp come along by that time, for there was nothing to do but leave.

It is very often true that in our first visit the people listen well and admit emphatically that the message is true, but the crier of prayers in the mosque, or other fakirs who get their living by keeping the poor villagers in ignorance, poison their minds against us, and the next visit is of no avail.

This winter we wondered what our reception would be in this place. In the first house we entered a crowd of women quickly gathered, but they were restless and soon begged us to go before any one came to make trouble. We talked a little while, then asked for another place in which to meet those who would listen. There was no response. The mother whose child had been cared for was glad to see us and displayed the child's hand with gratitude that it had been healed, but she was afraid to take us to her house and soon ran away.

It is the old story here of the Dark Ages which prevailed in Europe in the long ago. There are the same barriers to be broken down before these spirits which are hidden away behind doubt and superstition may receive the Truth. The Truth shall make them free.

Miss Warnock of Sargodha writes of the joy of the workers there upon hearing of the coming of Dr. and Mrs. Holliday to help in a Christian community of 8,000, most of the people sadly needing instruction.

She refers to the Sargodha hospital which although without a doctor present, had been having as high as seventy patients daily. She says that Dr. Simpson, who is in charge, had just been there inspecting the work and performing many operations. She adds, "It is no easy matter, however, to run a hospital

when one lives over one hundred miles away, and we are hoping and praying that a doctor may soon be found to relieve Dr. Simpson of this work."

Dr. Simpson has been doing more than double duty for some years past and, especially since her accident last summer, needs rest. She has charge not only of Jhelum Hospital and Kala Dispensary, two miles from the city, but also of Sargodha and Bhers Hospitals, one, one hundred and twenty-four, the other thirty-four miles from Jhelum.

dispensaries and the calls in and out of the city for miles around, not infrequently are they summoned to critical and urgent cases requiring long night journeys by rail. A few days ago Dr. Jongewaard was called to a village four or five miles from the city, a drive in a rough cart over a rough road or no road at all, had the patient carried back to the hospital where she performed a serious operation, and, at 8 p. m., in answer to a telegram received meanwhile, left for a night's railway jour-



THE BABIES DEPARTMENT IN SIALKOT HOSPITAL.

An appeal in itself for an American missionary doctor. There are many unreached in India waiting for the skilled physician.

Dr. White, of the Memorial Hospital, Sialkot, has just sailed for America on furlough, and greatly in need of rest. She has given thirty years of faithful and arduous service to India. Our new Dr. Jongewaard takes up the work in the Memorial Hospital with that of the White Memorial in Pasrur.

Certainly we need more doctors, and are in danger of losing, or shortening the service of the only two we now have on the field, by giving them double work. In addition to the regular hospitals and

ney to see a sick missionary, then returned next night, and, arriving at 1 a. m., her first question was, "Is that woman still living?" Yes, she was still living, and is on the road to recovery.

Wanted, Doctors for India.

Gurdaspur. While Dr. Gordon was in Gujranwala attending the meeting of the Evangelistic committee of Synod, our camp was at Dostpur, a circle containing only three villages having a Christian community. So Miss Dickson and

I agreed to have an Evangelistic campaign ourselves with the help of the babu and Padri Allah Ditta and Gulab. The plan was to visit just as many villages as possible, hoping to get entrance in at least one home. We found that if there were Mohammedans and Hindus in the same village that we could have two or more attendances of 25 or more easily. All listened well and seemed anxious to hear of Christ. Fifteen homes were visited and counting the women and children who came to the camp, I should say that at least 400 heard the Gospel Message. This does not include the men to whom the Padri Sahibs spoke.

We ask prayer that the regular work carried on among non-Christians may bear much fruit and that we all may be faithful in this part of the work entrusted to us.

—M. J. F.

Gujranwala. Miss Bennett says: It is great to be in India again and back in my old district, too. Our joy was very great the last day of the old year when our Hindu munshi was baptized here at the camp. His testimony was fine. The few village Christians present seemed to be much impressed and helped. Camp life is going along smoothly these days, the six lessons taught to each Christian in the circles where we camp are proving very helpful to the people. We find many sick people in the villages this year so our dispensary is quite popular.

Pasrur. Miss Whitely says: The past few weeks have been very busy ones in the G. B. S., Pasrur. Annual Inspection and Bible examination passed off quietly and the results were good considering the fact that we have three new teachers on our staff. We sent twelve girls to the G. B. S., Sialkot, and seven boys to the C. T. I. which left quite a vacancy. Quite a few new girls came in from three districts this year but we are still praying and working for a lot more. If all would come who have already promised the district people we would likely have to build an addition to the school, but

they will be rewarded for their efforts some day. We have about 110 boarders. Our latest addition is a baby boy two months old. He is doing nicely. Tamil David held one meeting in the school and the girls attended his other meetings. He surely knows school life in India and told them very plainly just what they are doing. Many of the girls were touched and blessed and some of them have made confession of disobedience in several things that they were practicing right along. May this be a lasting blessing for them. The wall around the play ground is going up rapidly. It was a day of great rejoicing when we heard that the Foreign Board had granted our request for Rs. 1,000 from class I balances of last year.

NEWS ITEMS.

The camping season is over. The hot sun prevents white people living in tents, so, of necessity, although with reluctance, camps are broken up and missionaries must seek the shelter of thicker walls and roofs. And, since this must be the case, meetings are held in the spring. Presbyteries, Women's Presbyteries, Synod, Committees of various kinds, and gatherings of village Christians for contests in Bible story-telling, connected with which sometimes prizes are given.

Rawalpindi. The camping season in this district had an almost tragic ending. The horse which the missionary, with his helper, was driving, ran away, breaking the buggy, and also the leg of the Indian brother, who had to be taken by train to Rawalpindi and placed in the government hospital, where he is recovering.

Rawalpindi has also lost some of its workers. Mrs. W. T. Anderson and Dr. and Mrs. Porter and their family are on their way to America. And while this station feels the loss of one of its lady missionaries, Miss Ethel Wilson, Lyallpur rejoices in gaining Mrs. Colvin. The marriage of Rev. J. H. Colvin and Miss Ethel Wilson took place at Khangah Dogran on the seventh of March. "So," as one writes in telling of the wedding,

"we bade God speed to those about to establish a home in this land whose language knows no word for home."

Jhelum. The district missionaries here rejoice in having been able to remain at work in camp longer than usual, and with less interruption during the cold weather.

These are the two districts almost wholly non-Christian, and with little to encourage in the way of confessions and baptisms. Only faith in the power of the gospel and the promises of God are the sustaining and encouraging principles in such work. But these are sufficient for those who know that Christ will conquer. True, from year to year some change is observed in the reception of those who carry the message from village to village. Less opposition, a little more willingness to receive, sometimes a warm welcome, and occasionally the ability to remember and repeat verses and lessons taught the year before. Most of it is uphill work in these rough, hilly parts of our field.

Sialkot had a busy camping season, although one of the workers, Miss Minnie Beatty, was laid aside by illness most of the winter. Three gatherings were held after this camp broke up, for Bible story-telling contests.

The Sialkot district Bible School will be held at Bawa Lakhani for one month, beginning April 14. At that time men, women and children from surrounding villages will be called in for special instruction.

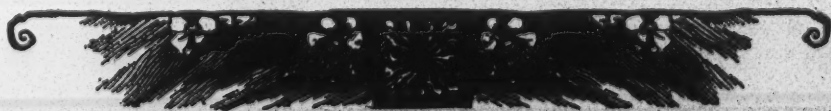
In other districts also, arrangements are being made for Summer Bible Schools, and story-telling contests.

The Gujranwala Women's Presbyterian was held just before the departure of Miss Buchanan on furlough, thus giving an opportunity to many of the Indian sisters to give her good-bye and God speed on her homeward journey.

Other Presbyterians in different parts of our field have been holding their meetings during March. Our Indian sisters are certainly advancing in their ability to conduct these meetings in a business-like manner, and with commendable enthusiasm and heartiness.

Plague has subsided in Rawalpindi, but has been bad in Jhelum, and many people have left the city for safer quarters. Our Girls' School was closed on this account, but it, with other schools, would have been closed any way, soon, for the Easter vacation.

These meetings of Synod had just been held at Pasrur. Home Missions called for considerable discussion, and one evening was given to reports from the Evangelistic Campaign. In a week of special effort in Sialkot, one man, in the time he could spare from his daily duties in the C. T. I. sold between 500 and 600 books—scripture portions—in five days. From Gujranwala teams visited about fifty villages and held special meetings. A unique incident it was when an Indian sister attending Synod—an unusual thing in itself—rose in her place behind the men and gave some of her experiences in the campaign when she, with others, visited villages singing and preaching the gospel to crowds who heard them gladly. This dear sister herself cannot read, but knows her Bible well, and, having been a Mohammedan, knows how to approach that class. In her own old home village the women flocked around her showing their love for her. She told them it was not herself whom they loved, but Christ in her. And she reminded them how, years ago, when she left them and her old religion, "about a thousand of you gathered around our house here, wanting to kill us. No, it is not me, but Christ in me, Whom you love."



4 MISSIONARIES

FOR

928,129

The Rawal Pindi District of our India Mission has a population of 1,023,129.

The City of Rawal Pindi contains a population of 95,000.

In the smaller cities and villages the population is 1,023,129 less 95,000 or 928,129.

To reach these 928,129 we have four missionaries at work—one man and three women.

Each missionary is therefore responsible for one-fourth of 928,129, or 232,032 souls.

There are 156,954 members in the United Presbyterian Church in America.

We are asking each one of these four missionaries to give the gospel to 85,078 more people than the entire membership of our Church at home.

Placed side by side with elbows touching, each missionary's share, or 232,032, would make a line 77 miles long.

If they would march by him in close single file, it would require more than four days of 8 hours each for them all to pass.

NOTE:—These pages are contributed by the Women's Missionary Magazine for the uses of the Convocation Committee. James K. Quay, Secretary, 200 N. 15th St., Philadelphia, Pa.

4 MISSIONARIES FOR 928,129

If he would work eight hours a day for an entire year he would have three-fourth's of one minute to talk with each one about Christ.

The missionaries say that they could actually reach the people with gospel message if we had one missionary at work for every 25,000 people in the field.

If Rawal Pindi District were occupied on this basis we would have 37 missionaries working there instead of 4.

If our three fields in Egypt, India, and the Sudan were occupied on this basis we would have 577 missionaries at work instead of 170.

That means an increase of 407 **NEW MISSIONARIES**—the number set at the Pittsburgh Missionary Convocation.

It means that every church of 272 members should be sending one of its members and supporting him or her in the field.

Is your church doing its share?

Am I doing **MINE**?

NOTE:—These pages are contributed by the Women's Missionary Magazine for the uses of the Convocation Committee. James K. Quay, Secretary, 200 N. 15th St., Philadelphia, Pa.

A NEW CHANNEL OPENED.

Since May, 1883, when the Women's Missionary Societies of the United Presbyterian Church were organized into one corporate body, viz., The Women's General Missionary Society, the members have poured their money into the Lord's treasury for mission work under its direct care through four distinct channels:

1. Monthly contributions through their Societies.
2. Gifts of gratitude through the Thank-Offering fund.
3. Special gifts for definite objects.
4. Life Membership Fees. Senior, \$25.00; Junior, \$10.00.

Upon these four channels God has, through His rich blessing, set His seal of approval as manifested by the success that has attended them from year to year.

January, 1917, has providentially opened a new and heretofore untried channel, one which was unanimously approved by the Women's Board, the Business Agent of The Women's General Missionary Society, at its semi-monthly meeting, February 20, 1917.

The new channel opened into the Lord's treasury is entitled Life Directorship of Women's General Missionary Society. The fee to be the sum of three hundred dollars (\$300.00) to be paid into the treasury undesignated.

This plan is the direct outgrowth of the great Missionary Convocation held in the First Church, North Side, Pittsburgh, Pa., January 30, 31, February 1, 1917.

The first name has been entered on Honor List of Life Directors. The sum required, Three Hundred Dollars each.

A delegate to the Convocation from Iowa, a devoted son of a mother, well known throughout the Church for her long life of service for her Lord, and for her generous gifts to missions, desiring to have his mother's name kept in remembrance conceived the plan, and will through a \$300.00 Thank-Offering, enroll her name *first* on the "Honor List" of Life Directors.

TO WHOM IS THIS CHANNEL OPEN?

To families and relatives, societies or congregations who desire to honor the pioneer workers who are now among "The Crowned Ones," by gifts "In Memorium," or, who wish to honor loved ones who are still in active service, or to individuals who will place their own names on the "Honor List."

Are there not many who will rejoice that God has opened this new channel whereby they can pay high tribute to loved ones through liberal gifts?

When the plan is adopted by the Convention at Sterling, Kansas, May, 1917, a suitable certificate of Life Directorship will be issued in recognition of the necessary sum having been paid to the treasury of the Women's General Missionary Society.

Pray for it—plead for it—give to it—until this "Honor List" will include many whose names are written in "God's book of remembrance" as co-workers with Him in bringing to the world knowledge of Christ Jesus as the Saviour.

EDITORIAL.

MRS. GEORGE M. MOORE, EDITOR, XENIA, OHIO.

THE STERLING CONVENTION.

Much interest preceded the Thirty-fourth Annual Convention of the Women's General Missionary Society. Sterling, Kansas, had made a special effort to win the annual meeting. People who had been in Sterling and had seen the hospitality of that splendid lot of United Presbyterians, and also many who have their membership in sister denominations, knew for a certainty the efficient and hospitable arrangements awaiting the Convention. From far East and West the women came. Two or more days of travel with congenial spirits and purpose is a special privilege, and has in it a preparation of great value.

We talked and prayed as we journeyed concerning the affairs of the Kingdom of Jesus Christ. It is a wonderful thought and privilege to engage our interests and bestow our time and talents with one supreme purpose in mind. No one traveling to the Sterling Convention thought of reward, other than that which comes from lives bestowing their best to Him. Everyone had an eagerness and a joyous hope that this would be a good meeting. We prayed, sang and talked for this one great purpose. Joy just permeated everything. We came safely to Sterling.

Kansas has many beneficent and wholesome blessings in exchange for the American saloon. A saloonless state! What an asset to the commonwealth of Kansas. There are young men and young women in Kansas who have never seen the American saloon. We once saw a picture of the county fair at Hutchi-

son, Kansas. The family automobile had just been introduced. The photograph showed the largest number of automobiles ever assembled at one place in any part of the United States. Now in any part of Kansas the automobile is a common convenience, and there is no place they can afford more luxuries. There is no saloon to rob the home of its income nor a place to destroy the boys.

When we arrived at Sterling the "Autos" were there, all that were needed for the crowd of women arriving, and there was no lack of accommodation of this kind all the days that we remained. Every attention a Convention could desire or need was ready at Sterling.

Rev. and Mrs. W. P. McGarey and the Local Committee can take great pleasure in the results of the Convention as also many people who were constant, yet not wearisome, in care for the large number in attendance.

It is a great thing to meet all the needs of such a large Convention, and it gives us real joy to tell our readers that we had a blessed stay in Sterling.

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By right of honor and position in the Convention the President, Mrs. Elliott, Vice Presidents, Mrs. B. R. McClellan, and Mrs. R. J. Hutton received many kind words of appreciation.

From the opening to the closing of the sessions there was a splendid attendance of the delegates and life members. Officers of the Convention are greatly aided with such an audience. The officers should feel that they had guided a Convention program full of interest

projecting much work for the year to come.

Mrs. Elliott had been a member of the Women's Board before removing to Cambridge, Ohio. Her knowledge of the affairs of the executive work of the Board were important in her office during the Convention. No one could have been in more sympathetic interest for all that was needed.

* * *

No Convention is complete without the presence of the missionaries. The unusual and unexpected number at Sterling occurred from the unexpected arrival of missionaries from their fields en route to their homes. All travel, as you know, from our foreign fields is now necessary by the Pacific and it was our rare privilege to have Doctor Maria White and Miss Mary J. Campbell come in at the opening session unannounced.

Misses Kate Hill, L. B. Hamilton, Elizabeth McCahon, Cynthia and Rosa Wilson of India were there.

Misses Elsie French, Roxie Martin, Leota Cabeen, and Miss Helen Ferrier of Egypt.

Miss Elsie Grove of the Sudan.

Mrs. Nicoll, of India, was a most precious guest. Our hearts are always more tender to the widowed missionary. Mrs. Nicoll so suddenly and sorely bereft in 1914 of a devoted husband and a most capable missionary longs for return to India. Mrs. Nicoll resides at Tarkio, Missouri, with her three boys.

* * *

The importance of time and attention given for the Women's Board of Directors is one of the main features of the General Convention. While we hear the reports of the year just closed it is also made known in these reports that the work is continued and reports are necessary as the sympathetic listener is

ready to take notes of work and plans projected.

Reports are so closely linked year by year that an omission of a single copy of the Women's Missionary Magazine becomes a serious loss to the intelligent and sympathetic woman for missions, hence it is well to have a continuous knowledge of the work of the Women's Board, it is the real dependence for all plans of the future as well as vouchers for the work entrusted in the past.

Every Secretary had her inspiration not only as she closes her year with success, but also as she influences support for enlarged work introduced.

As we give of our mind, heart and money to the support of this work we become eager to know and interested to see the success of all departments of work represented. There could be no discussion and there would be no reports of progress if we had not these interesting reviews of the year just closed.

The July number of the Women's Missionary Magazine will carry the full report of the year to our readers.

* * *

Foreign Missionary Night is never a tedious hour in the Convention. It is really painful that the time is limited to hear from the fields. In the Sterling program there was so much more we wanted to hear from our foreign missionaries. We do hope if such an opportunity as at Sterling occurs again to have such a choice lot of experienced and long service missionaries, that there will be more time allowed even to omit some things of minor importance.

We never listened to such a variety of interesting reports from life service on mission fields. Surely the large audiences will carry much of their story of love and devotion to the work that engages their life to their societies,

thereby extending the great messages that were given.

* * *

From the home mission fields we had those who also know service. Foreign and Home Missions alike require faithful service. We can not hope to accomplish this great work unless always at the task.

Dr. Esther Mitchell told of the medical and sanitary work at Frenchburg, Ky. Dr. Mitchell had a hard experience to establish the blessed work of caring for the great mountain people—mountains to climb, rivers to ford and confidence to be won, in her labor of love to the mountain people. The Doctor's story gave assurance she had won in her work.

Frenchburg Dormitory, nearing completion, an eager multitude coming to the College, all promises a great monument of reward for the women who planned, and built and taught. To Dr. and Mrs. Weidler, and their co-laborers, what joy awaits them year by year in their monumental work!

* * *

Miss Edith Warnock, city missionary; Mrs. J. A. Cotton, of Henderson, North Carolina, representing the Freedmen were listened to on Home Mission Night. Mrs. Cotton gave one of the most forceful addresses of the Convention and the Freedmen's work was greatly advanced by her zeal and ability as she gave her message.

* * *

Sabbath day is a rare day of privilege in the Convention. It has only been a few times that the Sabbath has been included in the Annual Convention program. Because of the necessity for extended sessions and the distance of travel prohibiting any earlier or later day in the week to open and close ses-

sions, there is, optional to societies, the privilege of having the Convention opening on Friday night and closing the Tuesday night following.

The Sabbath day services are given to the Convention. A sermon and communion service in charge of the pastor are always special features. At Sterling all the pulpits were given to delegates or missionaries. In the afternoon a memorial service to the departed missionaries—Rev. Andrew Watson, D. D., Cairo, Egypt, and Miss Nannie Spencer, of India, also Mrs. McKee, a retired missionary who died in Pennsylvania. The communion service was hallowed with privileges; this occasion was most precious because of the company of so many known in the Women's General Missionary Society. Sermon and care of the sacrament by Rev. W. P. McGarey, D. D. It was indeed a blessed day.

* * *

Sabbath evening was given to the Thank-Offering Service. The program was impressive, especially the appeal to the young women through the pageant of "Light and Darkness."

The large audience was led by Mrs. Mary C. Porter, Thank-Offering Secretary, in a beautiful responsive service. All Thank-Offering services are of special interest. This one seemed to carry to the young people an impression we trust will remain to bring forth much fruit.

The sum of the 1916 Thank-Offering is \$77,646.29. Also our foreign mission fields were reported: Egypt, \$1355.77; India, \$239.36. The Thank-Offering to be given during the fall of 1917 is expected to reach the handsome sum of \$100,000.00.

* * *

Mrs. Haidee Ewing Rankin, (President of the W. G. M. Convention in

1915) had charge of the "Quiet Hour" in the Convention. In the middle of the morning and afternoon sessions this feature of the program has precedence over all other matters. Quiet prevails and indeed it is the most blessed time for all who are eager to listen. Mrs. Rankin chose the Convention key-note, "Service." Higher and higher her thoughts led us in the development of this delightful theme.

The Convention acted wisely years since in giving to the Convention special preparation for worship and praise in each session.

* * *

This is the twenty-fifth year of the Junior Society. One can scarcely believe that there were young women and young men in the audience who were "wee bits of Juniors" at the early stage of this work. The Juniors have an aggregate of gifts in money during the twenty-five years as follows:

Regular offering, \$91,457.48.

Thank-Offering, \$57,663.12.

Junior Special Work, \$44,969.72.

Giving a total since the organization in 1892 of \$194,090.32.

The special work for Junior during 1917 and 1918 will continue the Bible women of India. \$3,000 is asked. The Juniors will do it.

* * *

Life Director Membership Fees are \$300 each. Mrs. McDanel, of Cedar Rapids, Iowa, has the honor of receiving the first place as a gift from her son. This new feature of women's work received great enthusiasm from the Sterling Convention. At least thirteen names have been given with the required fee, and others will be added.

One of the delightful surprises presented was from three men members of Mr. McGarey's congregation, making

Mrs. McGarey a Life Director of the Women's General Missionary Society. Mr. O. F. Johnson, Hutchison, Kansas, deserves the credit for awakening such a large and interesting response to this fund. A printed list received will be given in the July issue.

* * *

One hundred and seventy-one (171) parsonages in the United Presbyterian congregations are indebted to the Parsonage Fund for the loan of money with which to build. The money returned from loans goes to new applications for loan favors and so the work continues. An endless chain of receiving and disbursing; a helpful administration through the efficient Parsonage Secretary, Mrs. J. D. Sands.

* * *

One of the delightful as well as necessary arrangements of a good Convention is the meal accommodations. Surely the Sterling congregation in co-operation with the Cooper College young people who served so beautifully every day, did accomplish a great task and most satisfactory to all.

* * *

Speaking of the young people of Sterling and the part the Cooper College students assumed in care of the Convention we want to emphasize the gifts of song as well as the rare ability to serve and entertain as occasion required. We have a high regard for the good manners as well as a pleasing recollection of the abundance of good looks so prevalent among young people of Sterling, Kans.

President Campbell can afford to be proud of the boys and girls at Cooper College.

* * *

There remains a great picture of a notable meeting at Sterling, Kans. The

Women's Missionary Magazine gave to the Convention the best report of years. The recent effort to increase the subscription list was received by many societies with determination and favor to respond. Over *one thousand* new subscriptions were reported. It is but the beginning of what must be accomplished if all the work projected by our Women's Board is to become known and made possible.

* * *

We are always indebted to the efficiency of the Railroad Secretary of the Women's Board as we plan for the General Convention. Mrs. J. H. Maxwell, Railroad Secretary, and also Recording Secretary of the Women's Board, has the thanks of many delegates enroute to the Sterling Convention.

* * *

No attempt is made to write of the prayer circles. They carry their silent influences wherever attended in spirit of prayer.

Miss Kate Hill assisted by her sister missionaries as well as many others kept the warm atmosphere of prayer in place morning and night.

* * *

Miss Cynthia and Miss Rose Wilson, home on furlough from India, are noted for their years of service in the mission field, working together they have become inseparable. May they live many years to continue their chosen service for Christ.

* * *

Doctor Maria White is a most remarkable missionary. We were gratified to have her in the Convention. Having given thirty-one years of her skill and medical practice to India there is added her gift of the White Memorial Hospital at Pasrur. We hope for Dr. White's continued service in India.

Officers for the 1918 Convention are: Mrs. E. C. Wellman, President, Sterling, Kansas; First Vice President, Mrs. C. C. Kyle, Tarkio, Mo.; Second Vice President, Mrs. R. W. Burnside, Philadelphia.

* * *

The 1918 Convention will be held in Allegheny Presbyterial.

* * *

The closing hours of the program were given to the young women. A pageant was impressively rendered by the young women of the local church and Cooper College. Mrs. W. P. McGarey deserves much credit for the successful work shown.

* * *

Not every President of the W. G. M. S. Convention can be accompanied in her duties by a bright capable young daughter as Miss Isabel Elliott.

* * *

Two hundred and fifty yards of ribbon paper fluttered about the windows holding the names of over one thousand new subscriptions to the Magazine.

* * *

There is nothing in the entire administration of the W. G. M. S. as the work of the Treasurer, Mrs. J. B. Hill. It is wonderful the accuracy, and rare excellence of her work. The report of the past year is most encouraging. If all appreciated Mrs. Hill's labors there would not be the delay and careless preparation causing so much extra labor for Mrs. Hill. Presbyterial treasurers need to learn that they can save our most excellent treasurer, Mrs. Hill, by accurate and prompt remittances.

* * *

Foreign missions and all it carries in a Convention is inseparably associated

with Mrs. H. C. Campbell, Foreign Secretary of the Women's Board. What a tower of strength Mrs. Campbell is to the cause she so well presents to the Convention.

If there is any class of people who deserve independent support it is the messenger of Jesus Christ to foreign lands. Mrs. Campbell has invested many years in the cause of missions through the Women's Board. She alone remains the charter member of the Board. We pray for her continued usefulness. God has greatly endowed Mrs. Campbell for the cause she devotedly represents.

When as at Sterling there are a number of faithful women missionaries in the Convention it is no wonder the whole time allowed is full of joyous expectation because of the sympathetic aggressive secretary at the side of the missionary. One of the best recommendations the Convention adopted was to make the salary of the foreign missionary women six hundred dollars per year. Societies and individuals should rejoice that this justice is now to be realized.

* * *

The Literature table, Junior, Freedmen and Frenchburg exhibits were well patronized.

* * *

The Women's Association has had a year of sorrow. Mrs. M. J. Steele who represented the Association at the Xenia Convention one year ago and for many years its efficient treasurer, has entered eternal life.

* * *

Every year the work of the Women's Association finds new friends in the Convention. There is need of many contributions to the three institutions: Aged People's Home, Orphans' Home and Columbia Hospital. Let us not forget the donations of fruits and jellies.

Send for a barrel of empty cans to be filled for one or more of these worthy institutions. We are better for sharing even if we have to deny ourselves in so doing.

* * *

The Freedmen report by Mrs. Ada Kerr Wilson and American Indian by Mrs. J. S. Crawford; each had their fields represented. Mrs. J. A. Cotton from Henderson, N. C., and Rev. H. T. Jackson, Warm Springs, Ore., gave excellent assistance to their respective departments.

* * *

We offer no apology for our persistent effort to secure for the Women's Missionary Magazine the 10,000 subscription list so urgently presented at the Sterling Convention.

If the same enthusiasm that was shown in the Convention is carried into the Presbyterian societies through the Presbyterian delegate the result will be all we can desire. In this connection we may be pardoned for the pride we take in giving two consecutive special numbers of 84 pages each to our subscribers. The May issue—the Sudan Special, and this June issue—Home Mission Special—each required a large additional expense added to the cost of the regular (64-page) issue. If the returns are of wider interest in the Egyptian Sudan and the Home Mission fields, we are justified in this special outlay.

If every woman at the Sterling Convention will talk of the need of the Women's Missionary Magazine in every home, how wonderful will be the results!

* * *

AN HOUR WITH THE MAGAZINE.

By Mrs. W. P. Wiegeling, Youngstown, Ohio.

In speaking of the Magazine Hour at our Sterling Convention, we are reminded of the Chinaman who opened a laundry in one of our cities. He noticed

on the window across from him a sign, "We never close;" further along another sign, "Open all night." Not wishing to be outdone by his business associates he put on his window, "Me wakee too." Our Magazine Committee are "wakee too," as is shown by the wonderful Magazine we receive in our homes each month at the small cost of \$1.00 per year, and by the interesting reports of our editor and treasurer. An effort had been made by our Magazine Committee to report at least a mailing list at Sterling of 10,000. While Mrs. Moore was able to report new subscriptions to the amount of 1017, yet this fell short of her aim by 1000.

How any woman in our Church can do without the Magazine is more than I can tell. The Women's Magazine is the only means we have of communicating to the Church the work of our W. G. M. S. Our beloved Mrs. Moore and Miss Hazel Flagg give so unselfishly of their time to furnish the women of the Church a good Magazine. The Magazine costs them days and days of hard work each week. It costs us only \$1.00 a year. Is it too much to ask of the women of our United Presbyterian Church to raise at least these 1000 new subscriptions by July 1st?

Following the reading of the report several bolts of white paper ribbon measuring 250 yards, were festooned around the windows and walls of the church. This ribbon contained the names of the new 1017 subscribers. No easy task to prepare for this display. It was done by a friend of Mrs. Moore's.

A little scene was introduced, "Transformation Thimble Circle." It was the annual meeting of the circle gathered in the sitting-room of the hostess, Mrs. O. H. Milligan. The ladies brought out their fancy work from beautiful work bags. The secretary of the circle announced that it was time to arrange their program for the coming year. One said she was so tired of theatrical plays and entertainments, and wondered if there

was not something else they could have that would be more helpful. All took part in the discussion. At this time the maid announced a caller—Mrs. Haidee Ewing Rankin, agent for the Women's Magazine. The ladies were not anxious to see her and all were very sure they did not want that Magazine. Finally Mrs. Milligan told the maid to tell her to come in for a very few moments, and emphasized the very few.

Mrs. Rankin came in with our Magazine in her hand, and told the ladies she would take only a little of their time, but as she had something so very good to offer them, and so helpful, she wished to present her cause. She threw off her coat and there she stood with a costume covered with interesting pictures and articles taken from our Magazine. On the hem of her skirt were the pictures of the members of the Women's Board. The members of the thimble circle became quite interested and examined the pictures carefully, and Mrs. Rankin explained to them the pictures from our mission fields. All were so interested, and so surprised to think that the things Mrs. Rankin told them were in the Women's Magazine. It was just what they wanted and each woman subscribed and paid her dollar. They decided that for the coming year their program should be divided into four parts, and that they would take up Egypt, India, the Sudan, and the Home fields, allowing a three months' study to each department. This little play shows that if we only knew about the wonderful work of our W. G. M. S. we would have no trouble getting subscribers for our Magazine. "Knowledge is power." "My people perish for lack of knowledge." There was a time of our ignorance God winked at, but now He commandeth us all to know Him and the work of His Kingdom. At the close of the Magazine Hour nearly all the delegates arose and promised to secure from one to ten new subscribers for our Magazine. Mrs. Moore presented all who promised, a copy of the May Magazine and a Magazine lead pencil. Compliments of the Magazine.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.

2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

AN OFFERING TO THE MASTER.

Bring an offering to the Master!

What, beloved, shall it be—

Worthy of His wondrous kindness

Who has given all to thee?

Bring thy best, for He is kingly;

Bring thy offering full and free:

Thou canst never match His bounty,

For He gave His life for thee.

Look on all His gifts around thee,

Gifts that make it joy to live;

Best of all, O regal kindness!

He has given thee power to give.

O to give with glad thanksgiving,

Freely, freely we receive!

Counting this our crowning blessing

That He gives us power to give

—Selected.

TWO KINDS OF THANK-OFFERING LEADERS.

A Contrast.

1. Easy-going Leader.

2. Ambitious Leader.

The first kind of a leader is self-satisfied. She is perfectly contented with what she already knows about the aim, the purpose, the plans, the results of the Thank-Offering Department of the Women's General Missionary Society. If she secures even a small number of the "report blanks" she sent out to societies three months previous she makes no effort to have the others returned that her report to her Presbyterian may be full and correct.

She never plans to have her Presbyterian on the Honor Roll, by sending in all society "blanks" well filled in, to aid the General Thank-Offering Secre-

tary in making up her annual report to the May Convention.

She glances occasionally over the Thank-Offering pages of the monthly Missionary Magazine but fails to be interested in plans whereby her work might be made more successful.

Letters of inquiry from the General Secretary are either not answered at all, or are replied to too late for her use.

Query: Are there any such Presbyterian Secretaries in the United Presbyterian Church?

Answer: Alas! a few.

Ambitious Leader.

What are some of the methods of the enthusiastic spirit filled ambitious leader?

1. She seeks to know what her position in the Lord's service calls for, and for what she is held responsible in His sight.

2. She studies the work the Thank-Offering helps to support; that she may be a well informed leader.

3. She begins, continues and ends her year's work in special prayer.

4. She is watchful to see that every congregational Thank-Offering Committee orders a good supply of Senior and Junior boxes for use.

5. She keeps a record of gifts each year given by her auxiliaries, and commends those societies that increase their offerings from time to time, and kindly stirs up such as report a decrease.

6. She holds herself in readiness to assist societies needing her help in making their work more of a success.

7. She sends out letters of instruction with her "report blanks" and never ceases efforts to have them filled in and returned on time.

8. She promptly compiles from the

blanks an annual report for her Presbyterian, and by early mail forwards all society blanks with a copy of her statistical report to the General Secretary.

9. She aims to have her Presbyterian each year on the Honor Roll for sending in all blanks well filled—and she usually succeeds in reaching her aim.

10. She eagerly reads the Missionary Magazine from month to month that she may keep in close touch with the work and workers.

11. She keeps herself well supplied with helps furnished by the Women's Board, that in turn she may be able to help her societies.

12. She realizes her need of getting into touch with other leaders, so she is faithful in attendance upon the meetings of her own Presbyterian, and is present as often as is possible at the annual conventions of the Women's General Missionary Society.

13. She is not content with looking into the mission fields of her own denomination, but is anxious to widen her horizon by attendance upon one or more Summer Schools and Conferences.

Result.

What is the direct result of her interest and enthusiasm in missions?

This ambitious leader gains personal blessings in her work far beyond her expectation.

She prompts her societies to organize prayer cycles and study classes.

She helps to establish Young Women's and Junior Societies where there are none, and sees that every organization sends in Thank-Offerings.

Peep into that ambitious leader's home: What do you find? One small room set apart as her own. In it she has no high priced writing desk, but near a window is a table piled up with medium sized boxes. All are carefully labelled: Home Missions, Indian, Freedmen, Mountaineer, Immigrant, etc. Foreign Missions, too, have a share, for some boxes are labelled, Egypt, India, Sudan, China, Japan, Korea, etc. One box of Foreign Missions we open to find large manilla envelopes. Read the index: Heathen Religions, Customs of

People, Map Exercises, Poems, Stories, etc. A regular encyclopedia of knowledge is found in those boxes.

Why all this? do you ask. 1st, That she may be informed herself; 2nd, That she may instruct others.

This ambitious leader is an expert in her trade and should have large numbers of imitators.

We say: God bless the ambitious leader who plans large things, and has them carried out in the strength of Him Who has said, "Work! for I am with you."

The God Given Invitation.

Enter into His gates with thanksgiving. Psalm 100:4.

Enter into the Gate of God's love: It transforms the whole life.

Enter into the Gate of Faith: It strengthens one's trust and confidence in the unseen God.

Enter into the Gate of Prayer: It gives sweet communion with the Lord, and makes strength perfect in weakness.

Enter into the Gate of Service: It brings rich rewards physically and spiritually.

Enter into the Gate of Obedience: It brings divine guidance in the path heavenward.

Enter into the Gate of Gratitude: It saves one from selfishness—one of the greatest sins of the world.

A SCRIPTURE "POD OF PEAS" FOR THANK-OFFERING WORKERS.

Punctual Preparation: Study to show thyself approved unto God, a workman that needeth not to be ashamed. 2 Timothy 2:15.

Personal Prompting: Consider one another to provoke unto love and good works. Hebrews 10:24.

Persevering Pushing: Whatsoever thy hand findeth to do, do it with thy might. Ecclesiastes 9:10.

Patient Plodding: Be ye steadfast unmoved always abounding in the work of the Lord. 1 Cor. 15:58.

Perpetual Praying: Pray without ceasing. 1 Thess. 5:17.

GLEANINGS FROM THE ANNUAL REPORT OF A FAITHFUL PRESBYTERIAL THANK-OFFERING SECRETARY.

The Thank-Offering work has grown from year to year. The offerings have come in in a steady stream. Through the little "Thank You" boxes it has flowed from lowly homes and stately homes, from North and South, from India and Egypt, an ever increasing stream. Our General Thank-Offering Secretary says she long ago quit asking for a penny a day for our blessings—it seemed so small a return for all God's goodness. For sometime she has been asking for ten cents a week, and this year for our Thirtieth Anniversary offering she asks \$100,000.00.

It is not too large a gift. It ought to be given; we are the people who can give it. "The Lord hath need of it." Now, how shall we do it? This magnificent gift does not depend on your General Thank-Offering Secretary. It does not depend on your Presbyterian Thank Offering Secretary; she will be faithful and very helpful I am sure. It does not depend on the Thank-Offering Secretary of the local societies. All these can and do help very much, but after all, the whole matter rests with each individual member of all our societies. God in heaven is looking on, and He expects every woman, young woman and child to do their duty this year, and we can all help round up the \$100,000.00.

We have made some gain the past year, but it is going to take a greater effort for this next year if we would see our hopes realized.

1. Give the Thank-Offering its true place; recognize it as one of the most important branches of our work, because it helps every other department.

2. Keep it continually before the members by brief talks on the subject at every meeting. In the September, 1916, Magazine will be found splendid topics for discussion under the heading Thank-Offering Question Box.

3. Be sure to use the Thank-Offering boxes. It is the easy way to give; it is the scriptural way, and it is a great aid

to our personal piety and a great blessing to family religion to have the Thank-Offering Box in evidence and faithfully and prayerfully used.

4. Observe the week of prayer and self-denial before the annual "Ingathering." Thus you will get a blessing personally; you will call down a blessing upon your congregation, and you will largely increase your offering.

5. Increase your offerings by life membership fees. If you are a life member yourself, make some friend a life member by a gift of \$25.00. You can do it if you begin to save for it right now. Just after Christmas you remember a large banner was displayed over several banks inviting all who passed by to join their "Christmas Saving Club." I, today, invite you to join the Life Membership "Saving Club." Begin now, lay away a penny, double it tomorrow, and so on through the coming months and you will soon have the desired amount.

If others can save and lay by in this way towards gifts for earthly friends, cannot we do it for our best Friend? That \$25.00 may look large in bulk, but gathered little by little it is soon accumulated. A little boy in one of our mission churches was given a Thank-Offering box by his Sabbath School teacher. He was about nine years old, and had no connection with the church, except that he attended the Sabbath School. He had no encouragement at home, yet when the "Ingathering" time came he brought back his box and it contained \$7.35.

Dear Christian women how many of our Thank-Offering boxes contained \$7.35? Shall not many of them this year contain at least \$25.00 each? We made some gain the past year in the Women's, Young Women's and Junior Societies, but while we are thankful for that it is after all only a small gain for each society.

Let us go home determined to increase our own offerings, to interest others, and to do all in our power to realize the wonderful offering of \$100,000.00 in 1917. A Thank-Offering box faithfully used in

every home, a pink box for every child and a *will to give*, will bring the full amount into the Lord's treasury before December closes.

UNREASONABLE ATTITUDE.

Men talk about appeals for money for the cause of missions, as they talk about no other appeal that comes from any other quarter. They give freely to politics, they give freely to business and to pleasure, but when the appeal comes to this need—the highest of all—they are impatient and unwilling to respond.

They, too often, get the idea that they have given because they have refused so often to give. Like the old Negro in Washington City who married, at the end of the year, he was asked how he liked married life. He said: "Oh, very well, 'cept that the old woman is always askin' for money. She asks for a dollar today and a quarter tomorrow and fifty cents the next day." When asked: "What does she do with all that money?" he replied: "Deed boss, I dunno. I ain't given her none yet."

The attitude that many church members take toward appeals for missions is just as unreasonable.—Macfarland.

WHAT THINK YOU?

When God gave to the 80,000 women of the United Presbyterian Church 'a special work for them to do in the extension of His Kingdom, did He intend that the burden should be carried—financially and otherwise—by 29,647 members of the Women's and Young Women's Societies, while 50,353 remained idle? *Never!*

He has given to "everyone his (or her) work" and such excuses as, "I have no interest," "no taste," "no time for missions" will be of no avail at the judgment day when all will be called to render an account of the deeds done in the body.

SENIOR LIFE MEMBERS.

April 19th, 1917, to May 19th, 1917.

\$25.00 Each.

1. Mrs. L. S. Covert. By her daughter, Thelma.
2. Mrs. Huber Ferguson. By W. M. S., 2nd Church, Xenia, Ohio.
3. Mrs. Rachel Corry, Pittsburgh, Pa. By her daughters, Sara and May Corry.
4. Mrs. Joseph McCall, Bellevue, Pa. By her daughter.
5. Mrs. J. L. Hukill, Avalon, Pa.
6. Mrs. Robert S. Davis, Avalon, Pa. By her daughters, Frankie and Gay.
7. Mrs. Hugh St. Clair, San Diego, Cal. In memory of her sister, Mrs. Jane Pollock, Hepburn, Iowa.
8. Mrs. Elizabeth Ogilvie Croft. By W. M. S., 1st Church, Denver, Colo.
9. Mrs. J. A. Ferguson, Sterling, Kansas. By the W. M. S., Sterling, Kansas.
10. Miss Maria Geary, Midway, Pa. By the Flora J. Jameson Circle, Centre Church.

Note:—Failure to receive Life Membership certificates within a reasonable time should be reported promptly to the Presbyterial Treasurer who will notify the General Treasurer.

Mrs. J. B. Hill,
Treasurer, W. G. M. S.

KHAKI TESTAMENTS FOR SOLDIERS.

The Board of Managers of the American Bible Society sends out a call for \$50,000 in special gifts to prepare and have ready a sufficient issue of New Testaments and Bibles in khaki and other bindings to assist all the agencies in this country that are interested or

may become interested in placing the Scriptures in the hands of the officers and men of the United States Army and Navy.

It has supplied 100,000 copies to the troops on the Mexican border, but is not able without special help to meet the new exigencies which have arisen.

1888**Thirtieth Anniversary****1917****THANK-OFFERING DEPARTMENT****Women's General Missionary Society of the United Presbyterian Church.****WANTED!****\$100,000****FOR WHAT?**—For Foreign, Home, Indian, Freedmen, Mountaineer, Parsonage, Ministerial Relief Work.**WHEN?**—Before December 31, 1917.**HOW?**—By Senior and Junior Life Membership and Life Director Fees. Special Gifts and Through Thank-Offering Boxes.*GOD'S CALL: Come near, and bring Thank-Offerings into the house of the Lord.—2 Chronicles 29:31.***WHO ? ? ? ?**

Who are expected to contribute to the \$100,000 Anniversary Thank-Offering before December, 1917?

While no individual—woman or man—no family—no society—no congregation will be denied the precious privilege of having a full share—those expected to contribute are:

Those who desire to help bring non-Christian homes to become Christian homes:

Those who have not heretofore given gifts of gratitude to their Lord:

Those who know they have not given in the past "as the Lord hath prospered them."

Those who have "sacred coins" laid aside *unused*, and who should expend them for God's honor and glory:

Those to whom "God has given power to get wealth," and upon whom He has bestowed riches to enable them to give \$1,000, \$3,000, \$5,000 each for the advancement of Christ's Kingdom:

Those who desire to contribute gifts—in memorium—of "crowned ones:"

Those who belong to the two-thirds of the United Presbyterian women whose names are enrolled as followers of Christ, but who are not in membership of the missionary societies:

Those who open wide their pocket-books for self, but dole out a meagre dollar or two for the Lord's work:

Those who sincerely desire to obey Christ's command, "Go ye into all the world and preach the gospel to every creature."

WE CAN.*"We"—80,000 United Presbyterian women—"as workers together with Him" can bring full \$100,000 Thank-Offering into the treasury of the Women's Board of Missions by December 31, 1917—if we try!**"Together"—God, plus self—is the watchword for more faithful prayerful effort in 1917.**"Together"—is the rallying cry all along the line of 820 Women's, 310 Young Women's, and 430 Junior Societies for every month of 1917.*

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

**AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT
FAIL TO TRY."**

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.

Miss Eleanor W. Maconachie, Pathankot.

Miss Edna Jean Giffen, Cairo, Egypt.

Miss Ruth M. Eddy, Cairo, Egypt.

Miss E. Margaret Rogers, Frenchburg, Ky.

Miss Christianita Totten, Henderson, N. C.

NOT TOO LATE YET, PERHAPS.

If you have finally decided to attend the Chambersburg Conference, June 28 to July 6, by sending immediately it may be possible to secure accommodations. We want "Camp Gordon" to be a real live wire in the Conference. It may require you to be present to complete the circuit.

NEW YOUNG WOMEN'S SOCIETIES.

Keokuk Presbyterial; Keokuk Y. W. M. S.; President, Miss M. H. Young, 1218 High St., Keokuk, Iowa.

Conemaugh Presbyterial; 2nd Indiana Y. W. M. S.; 10 members; President, Miss Mabel Brown.

Caledonia Presbyterial; Rochester; King's Messengers; 11 members; President, Miss Flora Thorne, Rochester, N. Y.

Muskingum Presbyterial; 1st Cambridge; Ashwood Circle; 19 members; President, Miss Carrie Brown, 615 N. 11th St., Cambridge, Ohio.

Arkansas Valley Presbyterial; Zenith, Kans., Y. W. M. S.; 16 members; President, Miss Francis McComb.

Argyle Presbyterial; West Hebron Y. W. M. S.; 10 members; President, Miss Elsie McKnight, Salem, N. Y., R. D.

Garnett Presbyterial; Americus, Kans.

Y. W. M. S.; 9 members; President, Miss Ethel Kerr.

Monongahela Presbyterial; Hebron Y. W. M. S.; 21 members; President, Miss Margaret Morrow, Wilksburg, Pa., R. D. 1.

WHY THE YOUNG WOMEN'S MISSIONARY SOCIETY SHOULD FEEL RESPONSIBLE FOR ALL DEPARTMENTS OF THE W. G. M. S.

We, as members of the Young Women's Missionary Society, should feel that we have not only a duty but a privilege of contributing to missions through this channel.

In "God's Plan for World Redemption" the thought is given to us, that as we contribute to missions, we are giving so much of ourselves. For example, if a clerk earns twenty dollars a week, the money that he receives represents twenty dollars of himself as a clerk. Therefore, if he contributes twenty dollars to missions, he is giving so much of himself to the cause.

The obligation on every life related to Christ is "Go or send." And it has been well pointed out by Dr. J. D. Rankin, that from the point of view of surrender and sacrifice, *sending* should involve just as much as *going*.

The Women's General Missionary Society has realized the great need of work in our mission fields. It has studied the fields and knows the needs.

Therefore because of this knowledge, the Young Women's Missionary Society should feel responsible to the Women's General Missionary Society.

As our constitution states it, the Young Ladies' Missionary Society was organized to "aid in the work of the Women's General Missionary Society." Thus the Women's General Missionary Society is "mother" to the Young Women's Missionary Society and because it owes its existence to the Women's General Missionary Society it should be loyal. As a grown child it is part owner in the enterprise, therefore should look on the expense as personal. If our constituency does not feel responsible for the work, who will?

Another reason the Young Women's Missionary Society should feel responsible to the Women's General Missionary Society is that in some of our churches the Women's Missionary Society is not so strong as it has been on account of death and removals. And the ones who are coming in are not taking the places of those who are gone. So the Young Women's Missionary Society in such a church should feel that it is responsible to make up the loss of the Women's Missionary Society.

The Women's General Missionary Society has undertaken the different branches of work. And one should not be neglected at the expense of another. A chance newspaper article or a visit from some enthusiastic missionary might direct a disproportionate stream of gifts to one field while others equally or perhaps more important would be neglected. This is another reason why the Young Women's Missionary Society should feel responsible to the Women's General Missionary Society because it knows where the greatest need is and can use the contributions where they will accomplish the most good.

Each organization is auxiliary to the Women's General Missionary Society.

Each society should do its part. Societies are like individuals, they can not all do the same work. Some are larger and stronger, but if each would do its part, however small it may be, the whole amount would be wonderful. Each society should feel responsible for all departments of the Women's General Missionary Society. Each department has been thought very necessary and each department has to be maintained, so each Young Women's Missionary Society should feel responsible for all departments of the Women's General Missionary Society.

We feel responsible for Young Women's Special, because according to agreement these six young women are dependent on this fund for their maintenance. No other organization is under obligation to give their support, therefore the Young Women's responsibility.

The Women's General Missionary Society does not encourage giving to specials. It greatly increases the perplexities of administration. The best reason for giving should not of course lie in a particular person or institution. However, giving to objects assigned from the authorized work by the Board itself can be safe-guarded as to be helpful. It often makes the cause concrete and strengthens the sense of responsibility for its maintenance.

Then since the Young Women's Missionary Society should feel responsible to all departments of the Women's General Missionary Society, it will know more of the work and it will be more interested. Into the work it will bring more lives, more prayers, more contributions.

The lives which seem so poor, so low,
The hearts that are so cramped and dull,
The baffled hopes, the impulse slow;
Thou takest, touchest all and lo!
They blossom to the beautiful.

JENNIE E. MCBURNEY,
Canonsburg, Pa.

Chartiers Y. W. M. S.

MAKING A LIFE.

By E. Marzetta Johnson, Prairie, Ala.

God in His wise distribution of stewardships has given to womanhood the most noble of all—that of shaping the destiny of unborn generations. To each individual has been given a similar responsibility though on a smaller scale.

In fulfilling the requirements of this great responsibility (for such it is) we find ourselves engaged in the actual making of life. Especially is this true of the missionary, whose sole aim is the shaping of Christian character and the transforming and fitting of individuals for better service to Christ and humanity—thus the making of life.

To younger minds may come the question wherein consists the burden of making a life? Hear the answer as it comes from missionaries all over the land.

There must be physical, mental, moral and spiritual development. Such development is essential to the making of any human life just what the Maker intended. Physical, because no man with a weak, impoverished or undeveloped body can ever hope to be properly fitted for divine service which should be the chief end of every life.

In order that any machinery do its best work, it is necessary that the entire running gear be in perfect order. As with machinery so with man. The body must be healthful, strong and properly cared for in order that living may be life indeed. In the heart of a healthy body can rest a peaceful mind—a mind at peace to think and plan and operate plans for the betterment of humanity and the advancement of the cause of Christ.

To bring about such physical development often demands that homes be in-

spected, private and public advice be given; that schools be inspected and school systems corrected or, as it often happens, schools must be established.

But a strong body possessed with an inefficient thinking capacity is of little real service. The mind, then, must be developed in order that the physical strength which has been acquired, may be properly applied.

Knowledge is power, but power unguided is dangerous and frequently proves criminal. Immorality often results; the spiritual life, if previously manifest, is deadened, and life after all will prove a failure if the mental forces are not properly trained.

To transmit such mental training as will prove advantageous does not mean that high school or college education is a necessity. It is true, however, that such education is best, but an awakening of the powers inlaid by a practical development of what we term common sense rapidly brings about a great amount of the required development. Even for this purpose, however, a thorough knowledge of the elementary school subjects is necessary.

When the physical and mental development has been accomplished the life is not yet prepared for the best service. Such development pertains to the personal interests of the individual. It relates mainly to the affairs of self. But no man liveth to himself. For this we are glad. We are moral creatures and as such must be trained to observe moral principles. We must respect the relationship that exists between man and man and likewise the relationship between God and man, for after all, these are the points that really dominate the life truly made. Therefore the moral and spiritual phases of the life should receive special attention; moral first as

there can be no spirituality where immorality exists. Immorality, then, must be eliminated by pointing out and emphasizing the principles of pure and right living. This invariably calls forth the exertion of all the powers of the life-maker in order that a sense of pure morals be properly developed. Many things are against its teaching, the home life and environment being the strongest opposing forces. And these are nearly always such that make it hard to bring about the desired results. There has been instance after instance in which the only hope for the moral development of the individual was the removal from home and community. For this purpose, boarding schools have proven most advantageous.

Having eliminated vice and immorality the life is then ready for the highest and best development—that which fits one for Divine service. When the spirit of Christ permeates a life, that is the life worth living and she who has succeeded in making such a life is counted a worthy steward. But think for a while of the work to be done. The individual must be taught to know Christ as He is, to reverence His holy name, to worship Him in spirit and truth, to serve Him in the daily life, and to live for Him withal.

Yes, 'tis a noble privilege to be engaged in the making of life and a study of World Wide Mission at once reveals the vast opportunity for this kind of service. Paganism, ignorance, immorality and vice are challenging the Christian church today, perhaps as never before, but if we can succeed in shaping the destiny of generations to come by making the lives about us strong, honest, upright and spirit-filled what have we to fear? The young women of the church have the privilege, yea, they are

expected to do much in this direction for it is to womanhood that God has intrusted the noble stewardship of preparing the generations. And if we fail Him, what then?

LET US GATHER IN THE CHILDREN.

(For Home Mission Number).

What do we mean by gathering the children in? God is counting on us to do our part in this blessed work.

We must go out into the highways and hedges and bring them in to Sabbath School where we can tell them about Jesus and His great love for them, not only to know but to do what He wants us to do for the little ones around us.

Everything should begin right. The builder must start his house right. The boy or girl at school early learns that if the problems are not started right they never get the answer.

"Dear me!" said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong." So it is with the lives of little children if they are not started right they will find all their life wrecked and lost.

We must put forth every effort if they are to be won for the Master, before they are lead into the sinful ways of the world, the flesh and the devil and save them if possible not only from the sorrow and suffering that is sure to follow a sinful life but for the glory of God.

Every child is building either a prison cell or a beautiful palace in which his soul might live. A beautiful thought, a kind deed, a willing heart in a child adds a beautiful stone to the palace of his soul. Jesus is the only one Who can help us lay beautiful stones.

When I see a child and meditate on the worth of a human soul, what a casket of possibilities there are and it only takes Jesus to work out and develop in him to make him a mighty power for good. The Lord Jesus encourages us to work with and pray for the little ones. When He was on the earth He took them in His arms and blessed them and said, "Suffer the little ones to come unto me and

forbid them not for such is the Kingdom of heaven."

We are toiling without ceasing,
For the souls in distant lands;
Oft forgetting those so near us,
Those who plead with outstretched hands.

Let us not forget the children
Who are living at our door,
As we teach the distant heathen;
Sending them of God's rich store.

In our cities great and sinful,
There is labor for us all,
To reclaim the lost forsaken;
Is the "special work" and "call"

In our cities fields are ripening,
Whitening for the reaper's hand;
Shall we let the grain be wasted,
Heeding not our Lord's command?

In our cities many children
Know not of a Saviour's love,
Know not that He died to save them;
For a brighter home above.

Let us gather in the children,
Sinful outcasts though they be,
Tell them of the blessed Jesus;
How he died to make them free.

ELIZABETH McMILLAN.

KNOWLEDGE OF THE WORK A NECESSITY.

In this day of unprecedented competition, efficiency of the highest type is the goal of everyone who would succeed. Success in its true sense is not measured by financial gain or "the praise of the hour" but is that which achieves most for the uplift of the world and the cause of right and, reflexly, broadens and deepens the life and character of the doer.

Is not success in all great lines of work gained on the same fundamental principles? The most efficient wins, and who is that person? Perhaps no word has been so much on the lips of the people for many months past, nor needs less explanation than "preparedness." Preparedness to cope with foreign menace and national problems requires the same process of acquirement as preparedness to meet the needs and problems of our missionary work. So the greatest effi-

ciency must lie where there is the truest knowledge of the work being done and undertaken; where there will be the readiest response to a call for loyal support.

The work of our mission fields assigned to the Women's General Missionary Society is most capably managed by the tireless and consecrated efforts of the members of the Women's Board. And these noble women hold to us as members of any of the Missionary Societies, the same relation that our government officials at Washington hold to us as citizens of this great republic. The latter, securing the best and most possible information, after great deliberation, make plans and, through orders to sub-officers in all parts of our country, call for the loyalty of the private citizen. From these alone can be secured the financial support and the individual service and the ability to carry out their plans. Ignorance and lack of mutual understanding would be the first steps toward distrust, mutiny, and failure.

But we have broadcast in every language that has a reader, newspapers and magazines, which, in a most voluminous way, are informing us of the plans proposed, of what is being accomplished, and what may be required. And they are grasped with the ink scarcely dry, read and passed on. Scarcely a home but gets a daily newspaper to keep its members informed. And the public mass strives today to know, to know what is being done, to know what will be expected from it as individuals, and to know in what way each is best prepared to render the most efficient service. If any one class reads more eagerly than another, it is the young men whose age makes them most likely to be called for training.

Our best, most efficient service should be the aim of the rank and file of the Lord's hosts, else we hinder the progress of our army in its warfare against sin and heathen darkness.

When the officers of our Board and the women whose lives and service are given to the work in the field make appeal to the presidents and secretaries of our Presbyterials and then to the local so-

cieties, should there be any hesitancy in the response of the individual members? Would there be any lack of ready support if each member knew the facts about missions and our efforts? And we have such great opportunities to know. Of course, first must come our missionary spirit and that is the "spirit of Christ." And the Bible itself must be our text-book. No where else can we receive such lofty inspiration as in the teachings and life of the greatest missionary, our own dear Lord. For our own denominational effort those in charge have systematized and proportioned the work and they have divided and re-divided until all is so clear and comprehensible that any one can understand the work being done. Those in foreign fields, those in home stations write most interesting letters describing their work and experiences and also most pathetic tales of the work neglected on account of lack of workers and shortage of funds. Mission study by intelligent leaders, up-to-date reports from every department—all these are collected at no small amount of labor and expense and given to us each month by the editor and her associates in the Women's Magazine.

This magazine is given to us at such a minimum cost that it is within the reach of the most humble members. If in all their other lines of work, knowledge is so vital to any degree of success, why not in ours? If we realized this do you think there would be so many homes of our members where no Magazine is read? And if we should read it in the true spirit, perchance we could find someone interested who has not a chance to see the Magazine other than we can give.

The young women upon whom the work will gradually descend and from whose ranks the leaders of the coming years must be chosen should be most eager to learn the facts and grasp the methods and tactics of those who are now conducting the work so capably and so worthily.

At this season when all nature is reviving and life seems to spring afresh into all of God's creation, shall we not pray our Father that He will revive in some and create in others of our members a desire to be most efficient workers for Him in whatever corner of His vineyard He has called us to labor?

(MRS.) BESSIE GILKEY BLACK,
Y. W. M. S., 2nd, Mercer, Pa.

A SPLENDID OFFER.

We are in receipt of a most generous proposition from the Editor of the Missionary Review of the World. We can give our readers an opportunity to subscribe for the Missionary Review of the World and our Women's Missionary Magazine for the sum of \$3.00 per year.

All subscriptions for this club offer must be sent to Miss Hazel Flagg, Treasurer of the Women's Missionary Magazine, Xenia, Ohio. Subscriptions to the Missionary Review, unless further notice, must be NEW. But new or renewal subscriptions will be taken for the Women's Missionary Magazine in this splendid offer.

Missionary Review of the World	\$2.50
Women's Missionary Magazine	1.00
	\$3.50
Both for One Year	\$3.00

FIELD SECRETARY NOTES.

By Miss Kate A. Hill, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in heathen lands they wondered how
Their simple words had power;
At home—the Christians' two or three,
Had met to pray an hour."

Pittsburgh, every Tuesday, 10 a. m.,
U. P. Publication Building.

Philadelphia, first Thursday every
month, 10:30 a. m., Westminster Hall,
Witherspoon Building, Juniper and
Walnut Streets.

New York, first Tuesday every month,
2:30 p. m. Room 824 Presbyterian Bldg.,
156 Fifth Avenue.

April 3rd I returned to Pittsburgh just in time for the Tuesday meeting. I was so glad to find that these meetings were filling such a large place. The Board find in them an opportunity to give the very latest news from the various departments and our women enjoy the advantage of hearing so directly from the fields. At the first meeting we held in January we prayed very definitely for the conference for the Bible women then in conference in Egypt. Our hearts were made glad to learn that at that conference one of the Bible women had been set apart in a very special manner for work in the Sudan.

I found the committees for Allegheny and Monongahela Presbyteries had been hard at work on the canvass of "Things to do." I also found that every available date had been arranged for me. I spoke twenty-three times. This included one night at First Erie also at Wells-ville, Ohio, and Wheeling, W. Va.

In all these places I found all interested in the little blank of "Things to do." This leads me to believe that our women are eager to do things.

First Erie W. M. S. and Steubenville and Wheeling Presbyterials are the next to take up the canvass. Mrs. Reeder, President of the Steubenville Presbyterial, is visiting each society in the Presbytery and presenting the canvass.

I am sure we may expect to hear of fine results in that Presbytery.

The greatest interest of the month was the result of the canvass in Allegheny and Monongahela Presbyteries. These were given at the Spring meetings. Only a partial report was given but it was decided to extend the time of the canvass until the Echo meeting in May.

The results were good so far as the societies had been able to do the work of canvassing. There were over two hundred new members added to the W. M. S. and the Y. W. M. S. of each Presbyterial. In Allegheny Presbyterial there were one hundred and sixty-four new subscribers to the Missionary Magazine, and in Monongahela there were one hundred and ninety-eight. The Junior Magazine received seventy-seven in Monongahela and fifty-five in Allegheny.

One of the most encouraging features of the canvass is the numbers of prayer circles that are taken. In Newark, N. J., sixty copies were taken.

There were twelve Life Members in the Allegheny Presbyterial and eighteen Junior Life Members. In Monongahela there were five Seniors and thirteen Junior Life Members.

Two hundred and twenty-three in Allegheny pledged to increase their Thank-Offering and two hundred and twenty-four in Monongahela.

The canvass reveals that the weakest point in our work is the monthly offering to the Women's Board through the missionary society. Only forty-nine in Allegheny Presbyterial and forty-nine in Monongahela pledged an increase in their monthly offering. Yet many are only giving ten cents a month.

We tried to defend our women by saying the statement on the blank was not very plain. So in the new blanks we have made it so plain that we hope there will not be a woman who will be willing to be a "ten cent" contributor to the missionary society.

Witherspoon Building, Philadelphia, Pa.

The women who have been attending the monthly prayer meetings held in the Witherspoon Bldg. the first Thursday morning of each month have received blessings from the quiet hour of prayer and fellowship together. They have been most fortunate in having as presiding officers Mrs. Crowe and Mrs. C. R. Watson.

At the April meeting our thoughts and prayers directed by Mrs. Crowe were for our country and our young men who are called just now to defend right.

Mrs. W. B. Anderson gave helpful thoughts about work in India—telling of prayer among the missionaries for each other.

The May meeting was more largely attended and Mrs. Watson's talk along the thought of America's showing the Christian love in these serious times. The love that suffereth long and will sacrifice. The love that makes us magnanimous toward those who seem to be our enemies.

Miss McKane, recently of Siam, told of the great work being done for the 10,000 lepers of that country. The pictures were interesting and her accounts of the gratefulness of the afflicted, made the work so real. Surely the Lord has some great thing he wished accomplished, we believe, when we read the verse, "Heal the sick, cleanse the leper, raise the dead, cast out devils: freely ye have received, freely give."

The most prominent feature of the meetings has been the deep spirit of prayer, especially for our representatives in the dark places of the earth.

Those present have gone home expressing their feelings in the words, "The hour is worth while, I'm so glad I came." We are hoping for a large number on June 7th.

Just a little group of women perhaps thinking, "What can we, so few, do?" but it is the beginnings of things for our church women here and those of us who have attended would not want to miss the spirit of worship and devotion, the uplift of soul, the calm of the senses that comes with the breathing of the

prayers, and the communion with the Master, in the quiet hour in Westminster Hall. We wish, oh so much, that more of our women would come for the blessing that awaits them and we believe, as the months roll on, that the interest will grow. Surely we can trust His word, if we fulfill the conditions, "Whatsoever things ye ask," and we dare not limit the word: and feel sure that not only our own hearts, but the hearts of our substitutes over the water, and in our homeland, are glowing with a new desire and passion of love for Him Whom we serve.

Women's Board Room, Pittsburgh, Pa.

"Prayer is a great living reality, the working force of the Kingdom."

—Mr. Dougherty.

And so the women at the Tuesday meetings in the Women's Board Rooms are praying.

Tuesday morning, May 1st, was called "Delegates meeting." Almost all of the delegates from both Allegheny and Monongahela Presbyterials were present to hear Mrs. W. R. Wilson tell them some things "to do" as well as some things "not to do" as delegates to the Sterling Convention, if they expect to give as well as receive a blessing from it. This was a most helpful talk.

It is surprising the information we receive each time we come together. As our "Board women," the different secretaries of the departments of work, each have something fresh and interesting to tell us.

We are already seeing results in our societies, and know that the future will show greater results in increased membership, and deeper interest in missions because of these "Upper Room" prayer hours.

The attendance is encouraging, considering that this is the busy season for housewives in Pittsburgh.

Dear Miss Hill is greatly missed, but we rejoice in the presence and inspiration of our dear Miss Paden who is with us at every meeting.

We appreciate the help received from these meetings, and wonder how we ever got along without them before they were started.

ELLA H. SCOTT.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: BE YE DOERS OF THE WORD, NOT HEARERS ONLY.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH.

JUNIOR SPECIAL, 1917-1918.

India is no exception to the general condition of the world in regard to high prices and increased cost of living. All estimates in the 1917-1918 budget are necessarily higher than ever before.

The Women's Board has had to face the situation that they can not take on the additional expense of the support of twenty-five Bible women, whose salaries the Juniors have paid this past year, notwithstanding the fact that their work and influence is so very important in reaching the shut-in women and children in India.

It was very apparent that this newly extended work of one year would have to be abandoned unless the Juniors would undertake it for the second year and in view of the splendid response of the Juniors this past year, we are asked to again pay the salaries of twenty-five Bible women, at an average cost of \$100.00 a year each, or \$2500.00. This year we have paid into the Junior Special \$2958.00, the largest amount we have ever given in one year, and \$458.00 more than we were asked for. Could we not make our goal for next year \$3000? Why not?

This year we have had the pleasure of knowing that twenty-five women have been going in and out of the homes of India, carrying the Light, Life and Love of Christ into those dark lives that have not yet heard the "good news," that this has been made possible because we have sent them in our place to obey the command of Christ, "Go ye into all the

world." Let us work and pray that we may be able to send more workers out to tell of the wonderful love of Christ for all people.

The dime cards will be the same as last year and will be ready for distribution early in June, so they can be distributed before the summer vacations.

Send all orders, with postage, (at the rate of three cents per dozen) to Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, Ninth Street, Pittsburgh, Pa.

Graduation Diplomas.

Our Literature Department has new and very pretty diploma of graduation from the Junior Society, as well as the exercise, which sells at the rate of five cents each or fifty cents per dozen. The Diploma has a blank line which is to be filled out by the Superintendent into Intermediate, Young People's or Young Women's Societies as you wish.

JUNIOR MISSIONARY MAGAZINE

Published Monthly by the
Women's General Missionary Society
of the

United Presbyterian Church.

Subscription price for single copy, 25 cents per year; ten copies or more addressed to one person, beginning with the same number, 15 cents each. Sample copies sent upon request. Address: Miss Carrie M. Reed, Editor and Business Manager, 1806 Bedford Ave., Pittsburgh, Pa.

LITERATURE DEPARTMENT:

In charge of Miss B. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

The 1917 W. G. M. S. Convention has come and gone, and those who were privileged to attend its sessions will long remember the inspiration of the addresses and will not soon forget the generous hospitality of the people of Sterling. That the inspiration received at the Convention result in greater activity and deeper consecration throughout the year should be the determination of all those in attendance.

If every delegate would make an earnest effort to secure the use of the Prayer Cycle in each congregation in her Presbyterial and thus concentrate the thought and prayers of our women in definite, intense intercession for those on the firing line, what a source of strength and power and help it would be to our workers in the fields. "Ye also helping together by prayer for us."

We will not be advertising the mission study text-books of 1916-17 longer in the Magazine, but we still have some copies on our shelves, and any societies wishing to organize a class for summer study can obtain the books and helps from us. They are "World Missions and World Peace," 35 cents, and "Soldiers of the Prince," 30 cents; "Old Spain in New America," 35 cents, and "Children of the Lighthouse," 30 cents.

We have just published a line of new leaflets, written by our own workers and relating to our own work.

"Christmas on Gladie" is an account of a trip up into the mountains of Kentucky, made just before Christmas by our missionaries at Frenchburg, carrying Christmas cheer to many who

had never before had a Christmas tree nor seen "Santa." Price, 3 cents each.

"A Sudan Lion Skin" is the story of an encounter of one of our missionaries to the Sudan with a lion, and of his wonderful deliverance from almost certain death. 3 cents each.

We heard much from our missionaries at the Convention of the importance of hospitals and doctors in mission work. The need for these is brought before us in a most compelling way in our new leaflet, "The Claims of Suffering," 4 cents each.

The other new leaflets are, "A Watered Garden," 3 cents each; "One Afternoon," 4 cents each; "The Triumph of Love," 2 cents each; "Farida's Dream," 4 cents each; "Naama," 4 cents each; and "From Darkness into Light," 4 cents each.

We have revised and re-issued "Departments of Work" at 6 cents per dozen, and "Practical Hints for Missionary Societies," at 2 cents each.

Pray that the Literature Department may be blessed of God in arousing and creating interest in the missionary enterprise of the W. G. M. S.

We would also call your attention to our two new pageants: "If They Only Knew" is a dramatization of the leaflet of the same name. It requires six copies for the proper presentation of the play. They are six for 25 cents, or 5 cents each. The other pageant, "Through the Open Door," was written by our own Field Secretary, Mrs. J. C. Alter, and was presented by her with gratifying success to audiences in the West. It requires twelve characters for its presentation. Price, 5 cents each; 25 cents per dozen.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 216 Watsonia Blvd., N. S., Pittsburgh, Pa.

April 17, 1917. The members of the Board met in regular session and was called to order by the First Vice President, Mrs. Porter.

Minutes of the last regular meeting, also of a called meeting were read and adopted.

Treasurer reports her books close today. After a comparison of the books for the last month of this financial year with that of the last month of last year, the treasurer thought we should feel encouraged.

Treasurer reports that banks which have heretofore been paying 4 per cent. will only pay $3\frac{1}{2}$ per cent. this coming year.

Junior Secretary reports three new societies: Rock Island Presbyterial, Sears Mission, Martin Case, Superintendent, Rock Island, Ill., 34 members; Boston Presbyterial, Miss Nellie McBride, Superintendent, Brockton, Mass. Indiana Presbyterial, Milroy, Ind., 16 members.

Temperance Secretary reported bill of \$9.75. By motion of Miss Reed, bill was ordered paid.

Indian Secretary received reports from the following: Rev. Smith, of Tama, Iowa, reports as follows: Visits, 50; hours in camp, 26; ministrations to sick, 20; medicine distributed, 62; number added to church roll, 1; preaching services, 8; prayer meetings, 4; Sabbath School sessions, 8.

Rev. Jackson, of Warm Springs, Ore., reports: Visits, 88; hours in camp, 86; ministrations on account of sickness and death, 6; number of families, 200; number added to church roll, 3; Sabbath School scholars, 100; average attendance, 88; preaching services, 9; prayer meetings, 7; Sabbath School sessions, 4; missionary meetings, 1; offerings, \$12.64.

Rev. Smith writes one of their girls is intending to make application for Red

Cross service and he adds that she is perfectly capable to serve.

Literature Secretary reports that a package of 100 contribution envelopes for Women's and Young Women's Societies now cost us 23 cents and we are now selling same for 20 cents. By motion of Miss Milligan the price of contribution envelopes for societies was advanced to 25 cents per hundred.

Young Women's Secretary reports four new societies: Keokuk Presbyterial, Keokuk Y. W. M. S.; President, Miss M. H. Young, Keokuk, Iowa. Conemaugh Presbyterial, 2nd Indiana Y. W. M. S., 10 members; President, Miss Mabel Brown. Caledonia Presbyterial, Rochester, King's Messengers, 11 members; President, Miss Flora Thorne. Muskingum Presbyterial, 1st Cambridge, Ashwood Circle, 19 members; President, Miss Carrie Brown.

Home Secretary reports letter received from Rev. Baird of the Butler Presbytery requesting that the Women's Board furnish a missionary for four months or longer if necessary. Mrs. Sands moved this request of the Butler Presbytery be granted.

Mrs. Cook also reports that Mrs. Damm has been secured as missionary for the Croation work, N. S., Pittsburgh, Pa.

Freedmen's Secretary reports a letter from Miss Weir, of Knoxville, in which she says improvement in health is very slow, has many relapses but can recover much more rapidly than before.

Mrs. Wilson moved insurance on Prairie barn be renewed.

Parsonage Secretary reports receiving a letter from Bellingham, Wash.

Thank-Offering Secretary reports that the blanks have never been more encouraging.

Foreign Secretary imparted good news when she reported that the salary of Miss Mary Thompson had been taken over

by Miss Margaret Given, sister of Mrs. J. D. Sands, also an annuity was received from Margaret A. Bell, of Egypt.

Mrs. D. J. Brown, of N. S., Pittsburgh, was elected a member of the Women's Board to take the place of Mrs. R. Maurice Trimble recently resigned.

Miss Kate Hill who has been acting as Field Secretary gave report from December to March and closes by saying, "It has been a time of great joy in service."

At a called meeting held April 24, 1917, the following missionaries were elected to attend the Sterling Women's General Missionary Society Convention: The Misses Hamilton, French, Roxie Martin, Cabeen, McCabon, Grove and Ferrier.

By motion of Mrs. Campbell, Mrs. T. Lambie was elected to go to Sterling.

May 1st, 1917. Regular meeting of the Women's Board was called to order by Mrs. Porter, President pro tem. Minutes of previous meeting approved as read. Minutes of called meeting approved as read.

Treasurer gave her annual report which was most encouraging. Mrs. Campbell moved that Treasurer's report be adopted after which we would engage in a season of thanksgiving and prayer for this wonderful record. Motion carried. By motion of Miss Reed this report was adopted with special appreciation for Mrs. Hill's services.

Temperance Secretary reports bill of \$6.17. By motion of Mrs. Wilson bill was ordered paid.

Literature Secretary reported bill of \$18.75. By motion of Miss Milligan bill was ordered paid.

Printing Committee present bills to amount of \$40.25. By motion of Mrs. Milliken bill was ordered paid.

Junior Secretary reported ordering six thousand Dime Cards for the new year at a cost of \$85.00.

Mrs. Wilson moved action of Junior Secretary in ordering Junior Dime cards be approved. Motion carried.

Twenty-seven new Junior societies were organized during the last month.

Indian Secretary reports that Rev. Matthews having been licensed, Presbytery recommends that his salary be increased by \$200, making salary for year \$1200.

Mrs. Wilson moved we grant request of Presbytery and advance Rev. Matthew's salary \$200. Motion carried.

Mrs. Crawford moved we give Bible reader at Simnasho \$15.00 per month. Motion carried.

Mrs. Cook moved Indian Secretary and one other member of Board be sent to visit the Indian stations after the Sterling Convention. Motion carried.

Home Secretary reads letter containing resignation of Mrs. Pasquerella as missionary to 1st Italian Mission, giving the pressure of home duties as a reason. By motion of Mrs. Cook, Mrs. Pasquerella's resignation was accepted.

Miss Reed moved we endorse action of Home Secretary in ordering fire extinguishers for Frenchburg. Motion carried.

Mrs. Cook moved present faculty at Frenchburg College be re-elected for coming year.

Freedmen's Secretary reported receiving letter from Emma Fulton, of Pullman, Wash., containing copy of will in which at her death she left one-half of her property to carry on the work of the Freedmen Mission; also a letter from Mr. Bonner saying faculty and students had contributed \$200, the amount necessary to complete the amount contract called for to erect new dormitory; that they had opened up a broom factory and was selling all they could make.

Young Women's Secretary gave her annual report which was very encouraging also reported five new societies during past month: Arkansas Valley Presbyterial, Zenith, Kans., Y. W. M. S., 16 members; President Miss Francis McComb. Argyle Presbyterial, West Hebron, Y. W. M. S., 10 members; President, Miss Elsie McKnight. Garnett Presbyterial, Americus Y. W. M. S., 9 members; President, Miss Ethel Kerr.

Monongahela Presbyterial, Hebron Y. W. M. S., 21 members; President, Miss Margaret Moore. Philadelphia Presbyterial, North Ave., Baltimore Y. W. M. S., 15 members; President, Miss Jane Shay.

Foreign Secretary presented Foreign Manual and action was taken thereon.

Mrs. Campbell presented the application of Miss Margaret Brown, of McDonald, to go out as a missionary to Egypt.

Miss Bulah Chalmers who had applied to go as missionary to Egypt writes that her school duties would not allow her at the present time to take the medical examination.

Having received very high recommendations of Miss Brown, Mrs. Campbell moved that Miss Margaret Brown be

elected to go to Egypt. Motion carried.

Mrs. Campbell moved if Miss Chalmers's medical certificate be satisfactory when received that Miss Bulah Chalmers be elected to go to Egypt. Motion carried.

Mrs. Wilson moved Foreign Secretary be authorized to make arrangements with Magazine Committee for printing reports in the July Magazine. Motion carried.

Parsonage Secretary reports application for loan from First Church, Elyria, Ohio.

Thank-Offering Secretary reported bills to amount of \$13.83. By motion of Miss Milligan bills were ordered paid. Meeting adjourned.

MRS. J. H. MAXWELL,
Recording Secretary.

AN URGENT PLEA FOR ECONOMY TO SOCIETIES.

Large orders are coming in almost daily for Thank-Offering boxes for Women's Missionary Societies and the Women's Board is glad to fill them. But—alas!—some societies are in the extravagant habit of ordering a new supply of boxes each year. Now we come to all societies—Senior, Young Women, and Juniors—begging them to study economy in the use of the boxes sent them. With care the women of the church could seal up their boxes after the "Ingatherings" in the Fall, and use them at least three years, and the Juniors could use their's at least two years. This being an age of high prices the Women's Board pleads for ECONOMY on the part of box distributors as well as box holders, for three reasons:

1st. Because of prices of all kinds of paper having advanced so greatly since the opening of the European War.

2nd. Because of scarcity of card board. Manufacturers find it almost impossible to get material for making boxes.

3rd. Because of the LOW CONDITION ALL THE TIME of the contingent fund of the Women's Board which fund has to meet the necessary expenses of administering the business of the Women's General Missionary Society.

WILL NOT THIS "WORD TO THE WISE" BE SUFFICIENT?

LIFE ANNUITY FUNDS.

Among the rank of the members of the General Missionary Society; there is a large number of women who are wage-earners and dependent upon their own efforts for a livelihood and another larger class of widows and others whose incomes come from inherited money. To both these classes, the first because they must save something from their annual receipts for the future, and the second, because they must find safe investment for their principal, the Board of Directors of the Women's General Missionary Society presents the following plan which has been adopted by the Board and which is to be presented to the Sterling Convention for indorsement. We feel that all United Presbyterian women who have estates which they must arrange for during their life, ought to remember the work which the Lord hath committed to the women of the Church. No Board has the same claim upon the money owned by the women that the Women's Board has. We therefore venture to ask that all women in making their wealth should give the work of the women of the Church preference over that of any other Board of the Church, because the money will be handled entirely by women and to be used for the education and training of women and children in this and other lands, along Christian lines. All women who have to live on income must be sure that they have safe investment for their principal. We have therefore decided to offer Annuity Bonds divided in four classes:

Class No. 1, where the annuitant is under forty years of age, pays 4½%. Class No. 2, where the annuitant is from forty to fifty years of age, pays 5%. Class No. 3, where the annuitant is over fifty and under seventy-five, pays 6%. Class No. 4, where the annuitant is seventy-five years of age, or over, pays 7%.

Life Annuity Funds will be accepted and bonds issued in any amount from \$50 to \$50,000, and will bear interest from first of month following date of receipt of money, as long as annuitant lives. Interest will be paid promptly, semi-annually. Bonds will be issued in the name of the annuitant or any other name desired, thus enabling any one to provide an income for a friend. The rate of interest will depend upon the age of the person named in the bond. See reference above to Classes 1, 2, 3, and 4. The money invested in a Life Annuity Bond of the Women's Board of the United Presbyterian Church is protected by the corporate strength of the Board, making such bonds absolutely secure.

Among the reasons for urging the purchase of the aforesaid Annuity Bonds are, it is a safe investment without any risk or trouble to the investor and at her death, the principal of the bonds will be used for whatever department or departments of the work of the General Missionary Society that the annuitant may desire. All lawyer's fees, Court charges, collateral inheritance taxes and other expenses incident to the settlement of estates will be saved and the entire amount in full goes to the exact place designated by the donor of the money. We urge prayerful consideration of this plan to all the women of our church. By adopting it, it may be truthfully said of everyone who has a share in it, "Her works do follow her."

WOMEN'S BOARD COMMITTEE.

STUDY FOR THE MONTH.

HOME MISSIONS.

*"When the righteous are in authority,
the people rejoice; but when the wicked
beareth rule, the people mourn."*

Bible Lesson—Mark 4:1-25.

Roll Call—Temperance Items.

Topics for Study—

1. Home Missions—Urgent and Imperative.
"Home Missions is the alignment of Christian forces for the self-preservation of our country."
2. Our Opportunity and Responsibility to the Immigrant.
The geographical isolation of America gives to its people an advantage not held by any other nation on the globe.
—McCash.
3. (a). The need of an Educational Institution accessible to United Presbyterians "Beyond the Rockies," that should help educate the young people, conduct conferences, etc.
(b). Our relation to the Orient.
(c). The need of men who will devote their lives to the work in the Northwest.
4. "The Conquest of the West."
The West, the biggest portion of this great land of ours, uncovers this question, "Will the Church match its spiritual opportunity with a spiritual investment commensurate with the most superbly forceful civilization now being shaped anywhere on the globe."
5. "Righteousness exalteth a nation"
—Sin is a curse to any people—
Our foes are—
(a). Sabbath desecration.
(b). Licensed Saloon.
(c). Mormonism.
6. City Missions.
7. Frenchburg Mountain College—
Its Success, Its Needs.
8. Our Special Work Among Foreigners.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon Rev. H. T. Jackson
Sinnasho, Oregon Rev. W. A. Matthews
Tama, Iowa Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Sinnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Josephine D'Anna, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Headet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Palmdale, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

MOUNTAINEER.

Rev. Albert Greer Weidner, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidner, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. E. Wilson.
Ripaville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881.....
.....Home for Women, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 Slalkot City
Miss Hazel Bennett, Appointed 1909 Gujranwala
Miss Lena J. Brotherton, Appointed 1906 ..Campbellpur
Miss Alice G. Burnham, Appointed 1915 Zafarwal
Miss A. Laura Cleland, Appointed 1903 Sargodha
Miss Henrietta Cowden, Appointed 1905 Pasurur
Miss Laura G. Dickson, Appointed 1897 Gurdaspur
Miss Margaret Fehman, Appointed 1913 Gurdaspur
Miss Bessie Fleming, Appointed 1913
.....Girls' Boarding School, Sangla Hill
Miss E. M. Gordon, Appointed 1893 Jhelum
Miss Nancy Hadley, Appointed 1904 Zafarwal
Miss Marietta Hamilton, Appointed 1916 Gujranwala
Miss Jeannette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903
.....Girls' Boarding School, Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915
.....Memorial Hospital, Slalkot City
Miss Harriett Jongewaard, Appointed 1915 Pasurur
Miss Mary Kyle, Appointed 1904 Pasurur

Miss Olive Laing, Appointed 1912
.....Girls' Boarding School, Slalkot City
Miss Mary A. Lawrence, Appointed 1893 Rawalpindi
Miss Mary E. Logan, Appointed 1891 Jhelum
Miss Fanny C. Martin, Appointed 1895 Rawalpindi
Miss Jane E. Martin, Appointed 1906 ..Khangah Dogran
Miss E. Josephine Martin, Appointed 1896
.....Avalon Girls' School, Pathankot
Miss Mary B. Martin, Appointed 1890
.....Girls' Boarding School, Slalkot City
Miss Eleanor W. Maconachie, Appointed 1909
.....Elliott Dispensary, Pathankot
Miss Jean Morrison, Appointed 1895 Lyalpur
Miss Lillian A. McConnell, Appointed 1902 Lyalpur
Miss Rose A. McCullough, Appointed 1879 ..Gujranwala
Miss Louise Scott, Appointed 1916 Gujranwala
Miss J. P. Simpson, M. D., Appointed 1902
.....Good Samaritan Hospital, Jhelum
Miss Mabel C. Stewart, Appointed 1915 Slalkot City
Miss Martha Strong, Appointed 1915 Sargodha
Miss Ruth A. Warnock, Appointed 1913 Sargodha
Miss Josephine L. White, Appointed 1884 ..Campbellpur
Miss Dora Whitely, Appointed 1911 Pasurur
Miss Ethel Wilson, Appointed 1913 Rawalpindi

NOW IN THIS COUNTRY.

Miss Roma Beatty, Appointed 1909
Miss Lois Buchanan, Appointed 1910
Miss Mary J. Campbell, Appointed 1884
.....1330 Harrison St., Topeka, Kansas
Miss Kate A. Hill, Appointed 1896
.....905 Publication Bldg., 9th St., Pittsburgh, Pa.
Miss L. B. Hamilton, Appointed 1908
.....905 Filmore St., Des Moines, Iowa

Miss Elizabeth McCahon, Appointed 1875, Knox-
ville College Knoxville, Tenn.
Miss Henrietta Moore, Appointed 1898
.....Slippery Rock, Pa.
Miss Maria White, M. D., Appointed 1886
.....314 Boyles Ave., New Castle, Pa.
Miss Rosa T. Wilson, Appointed 1886
.....36 W. Chester Ave., Pasadena, Cal.
Miss Cynthia E. Wilson, Appointed 1875
.....36 W. Chester Ave., Pasadena, Cal.

EGYPT.

Miss A. B. Atchison, Appointed 1904 Cairo
Miss Mary E. Baird, Appointed 1913 Zagazig
Miss F. M. Barnes, Appointed 1911 Cairo
Miss Anna B. Criswell, Appointed 1905 Assiut
Miss Ella Downie, Appointed 1913 Luxor
Miss Ruth Margaret Eddy, Appointed 1914 Cairo
Miss Davida M. Finney, Appointed 1914 Mansoura
Miss Minnehaha Finney, Appointed 1894 Tanta
Miss Alfaretta Hammond, Appointed 1904 Fayoum
Miss Rena Hogg, Appointed 1896 Assiut
Miss May Holland, Appointed 1913 Tanta
Miss Isabel Hosack, Appointed 1912 Cairo
Miss Florence A. Hutchison, Appointed 1916

Miss Helen Jeannette Martin, Appointed 1915 Cairo
Miss Olive T. Mason, Appointed 1912 Alexandria
Miss Anna McConaughy, Appointed 1903 Cairo
Miss Carol McMillan, Appointed 1906 Tanta
Miss Jeannette McCrory, Appointed 1916
Miss Mary M. Pattison, Appointed 1912 Cairo
Miss Margaret Smith, Appointed 1872 Cairo
Miss Nellie C. Smith, Appointed 1911 Alexandria
Miss A. Y. Thompson, Appointed 1871 Cairo
Miss Sadie Thompson, Appointed 1913 Assiut
Miss Laura Walker, Appointed 1904 Alexandria
Miss Ida B. Whitesides, Girls' Boarding School,
Miss Ruth A. Work, Appointed 1904 Assiut

NOW IN THIS COUNTRY.

Miss Carrie Buchanan, Appointed 1893 Hebron, Ind.
Miss Margaret Bell, Appointed 1901 Tarkio, Mo.
Miss Leota Cabeen, Appointed 1909 New Market, Iowa
Miss Helen J. Ferrier, Appointed 1900
.....Fort Collins, Colo.
Miss Elsie French, Appointed 1909
.....1012 W. Third St., Waterloo, Iowa
Miss Edna Jean Giffen, Appointed 1915 Xenia, Ohio

Mrs. T. J. Finney, Appointed 1916
.....Cambridge Rd., Coshocton, Ohio
Miss Roxie Martin, Appointed 1901
.....259 King St., Xenia, Ohio
Miss Daisy Robertson, Appointed 1915
.....Allegheny Valley Hospital, Tarentum, Pa.
Miss Roe O. Williams, Appointed 1911, Van Nuys, Cal

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914
.....Khartum North

Miss Emma McKeown, Appointed 1916

NOW IN THIS COUNTRY.

Miss Elsie E. Grove, Appointed 1912 Laurel, Pa.

Address all letters care American Mission.